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FERGUSON'S  
ANECDOTICAL GUIDE  
TO  
MEXICO,  
WITH A MAP OF THE RAILWAYS.

*HISTORICAL, GEOLOGICAL, ARCHEOLOGICAL  
AND CRITICAL.*

TRANSLATIONS RESERVED.

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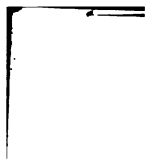
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FERGUSON'S  
ANECDOTICAL GUIDE  
TO  
MEXICO,

WITH A MAP OF THE RAILWAYS.

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*HISTORICAL, GEOLOGICAL, ARCHÆOLOGICAL  
AND CRITICAL.*

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TRANSLATIONS RESERVED.

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## INTRODUCTION.

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SEVERAL eminent savants and writers have published their studies and observations on Mexico. Humboldt, has taught us its geography and its geological formations, and Mihelenpfort, its archaeological wonders; Prescott, has endowed the world with a graphic and interesting history of its conquest by Hernand Cortés; Countess Calderon de la Barca, has initiated us to the mysteries of Mexican life; MM. Abbot Domenech and Bullock have favored us with the impressions they received during their rapid trips through that charming country.

But, apart the scientific and poetical works, in the reading of which travellers indulge by their fireside, or during the torrid hours and deluvial showers of the tropics, they need a practical guide; which, taking them from their home accompanies them through their whole journey, points out and teaches them what is worth seeing and knowing; and puts them on their guard against the dangers of treacherous climates and the impositions which await them at every step.

Such a guide did not exist for Mexico.

The number of American and English visitors to that country, which has been slowly increasing every year, but which will considerably augment when the country is better known and the line of steamers from Galveston to Vera Cruz is established, has suggested to us the idea of publishing this practical and anecdotal guide.



### A PRETTY STORY

#### About a New Mexican Chapel and Its Marvellous Painting.

In the fifteenth century, says tradition (and Harper for April) a devout Indian named Juan Diego, who lived in the neighborhood of Guadalupe, had an apparition of the Blessed Virgin appear to him as he was travelling, and instruct him concerning a chapel which she desired built in her honor. In the morning he went to the bishop of his diocese and related the occurrence. But the bishop was hard-headed, and told the poor Indian to go and sleep on his experience before giving it too much credence. Thus repulsed, the Indian went home, and the vision was repeated. Again the bishop refused to believe the wondrous tale, and, when a third time the apparition of the Virgin came to him, Juan tried to run away, and asked for a token from his supernal visitor which should establish his veracity to the prelates. The Virgin then told him to go upon the top of a neighboring mountain and pick the flowers there as a token. "But," says Juan, "it is winter, and even in summer there is nothing there better than scant cactus." But the Virgin insisted, and Juan went. He found the miraculous flowers in spite of his weak faith, and put them in his homespun blanket to carry to the bishop. "Here," said he, "is attestation," and spread out the blanket. Lo! before his astonished eyes were not flowers, but the tints and lines of a marvellous picture, limned upon the blanket in colors which partook of no earthly quality, and with an art no human hand could equal. That picture hangs in the old church at Guadalupe, and though the sanctuary has been stripped of its gold candlesticks and its solid chancel rail of silver to fill the depleted treasury of Ledro's revolutionists, the revered painting was left, the object of superstitious awe in all that region. Here in Santa Fe a chapel was dedicated to Our Lady of Guadalupe in commemoration of the incident, and its old altar-piece, draped in lace, and regarded with great care, is a fac-simile of the mystical painting Juan Diego found in his blanket.

— GLOUCESTER.

# FERGUSON'S

## ANECDOTICAL GUIDE TO MEXICO.

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### CHAPTER I.

#### THE MEXICAN REPUBLIC—LA REPUBLICA MEXICANA.

THE geographical situation of the Mexican Republic is from the 15th degree of lat. to the 32° 42' north, and from the 88°, 54', 30" to the 119°, 25', 30" of long. west, by the meridian of Paris. The country is limited on the north by the United States of America; on the south by Guatemala; on the east by the Gulf of Mexico, and on the west by the Pacific Ocean. It covers a total surface of 1,972,618 square kilometers, (1,224,996 square miles). The Republic is actually ruled by the constitution promulgated on the 12th February, 1857, and amended on the 25th Sept. 1873. Its President is elected for four years, by universal suffrage, at the second degree, and he is invested with the Executive power. He receives yearly for himself and clerks an average of \$48,000. The Legislative power is represented by a congress renewed every two years, composed of 224 delegates, (one for each 40,000 inhabitants or fractions over 20,000); and by a senate,<sup>1</sup> composed of two senators for each state, and named by univer-

sal suffrage at the second degree. The third and last one, the Judicial power, consists of the Supreme Court of Justice. Its members number seventeen, and its president is also the vice-President of the Republic. These members are elected in the same manner as the other two powers.

The country comprises twenty-seven states,<sup>2</sup> one territory: (Lower California), and the Federal District,<sup>3</sup> which is divided into four prefectures, namely: the villages of Guadalupe - Hidalgo, Tacubaya, Tlalpam, Xochimilco and Chapultepec, the city of Mexico; <sup>4</sup> El Molino del Rey (the king's mill); San Salvador mill and the hacienda (farm), of Teja. The number of inhabitants of the whole Federal District is 315,996, and the total value of its property is \$51,650,474. The territory, states and district are free and independent as regards their local interests; but united in one sole federation, according to the constitution of the country (1857.) The entire country enjoys religious lib-

<sup>1</sup> Vote of Congress 25th Sept. 1873.

<sup>2</sup> Vote of Congress 29th January, 1810.

<sup>3</sup> Ruled by the laws of 23d June, 1813, and 20th March, 1813.

<sup>4</sup> Its municipality is ruled by the law of 20th March, 1840.

erties,<sup>1</sup> and its press is free.<sup>2</sup> The public business is distributed amongst six ministries, viz: of *Relaciones*, Foreign Affairs; *Gobernacion*, Interior; *Justicia y Instruccion Publica*, Justice and Education; *Fomento*, Public Works; *Hacienda y Credito Publico*, Finance; *Guerra y Marina*, War and Navy.

The total population of the Mexican Territory is estimated at 9,097,056 inhabitants (7.42 per square mile), but it is calculated that there are not more than 3,500,000 real consumers and mostly foreigners, the necessities of the others being nominal.

The population may be classed as follows:

Indians or Aztecs..	1,800,000
Mexicans.....	4,897,056
Foreigners.....	2,400,000
	9,097,056

#### POPULATION OF THE PRINCIPAL CITIES OF MEXICO.

Cities.	States.	Population.
Aguascalientes..	Aguascalientes..	31,000
Celaya.....	Guanajuato....	37,000
Colima.....	Colima.....	22,000
Durango.....	Durango.....	26,000
Guadalajara....	Jalisco.....	75,000
Guanajuato.....	Guanajuato....	56,000
Leon.....	Leon.....	90,000
Merida.....	Yucatan.....	32,000
Mexico.....	Federal District	180,000
Morelia.....	Michoacan....	25,000
Oaxaca.....	Oaxaca.....	20,000
Orizaba.....	Vera Cruz....	12,500
Puebla.....	Puebla.....	68,000
Queretaro.....	Queretaro....	48,000
Salva Herria....	Guanajuato....	28,000
San Luis Potosi	San Luis Potosi	34,000
San Miguel Al-		
lende.....	Guanajuato....	35,000
Zacatecas.....	Zacatecas....	33,000

<sup>1</sup> Laws of 12th July, 1859, and 4th Dec. 1860.

<sup>2</sup> Law of 2d February, 1861.

The average income of the country is \$19,025,000. The budget is generally about \$24,000,000; the difference between the receipts and expenses being balanced by the reduction of pensions, etc. On the 1st January, 1874, the public debt was as follows:

Bonos Interior..	\$2,045,055	
Current Debt, Interior.....	10,332,067	\$12,397,123
English to 1861—		
-Exterior, Capital.....	\$51,208,250	
English to 1861—		
Exterior, interest.....	12,239,880	63,496,130
Spanish to 1861—		
Exterior, capital.....	5,900,000	
Spanish to 1861—		
Exterior, interest.....	1,500,000	7,400,000
Convention debt, capital.....	3,912,453	
Convention debt, interest.....	439,895	4,352,348
American debt.....		401,635
Father Moran's debt—capital and interest.....		800,000
		\$88,949,235

According to a recent official report, the goods imported annually into the Republic amount to \$29,000,000, whereas the yearly export trade is about \$31,700,000. The greatest part of the imports is manufactured goods sent by the United States of America and Europe. The raw materials shipped from Cuba, South America and India, being of small importance.

The exports principally consist of gold and silver coined and in bars, viz.: Gold, \$1,000,000; silver, \$24,000,000, the export duties being 5 per cent. on silver, and 4 per cent. on gold.\* The balance of

\* The total amount of the yearly coinage in twenty-one mints averages \$20,000,000. The ore exported is about 1,000 tons.

the export trade is composed of coffee, tobacco, sugar, cochineal, indigo, medicinal ingredients, rice, beans (*frijoles*), hides, vanilla, cocoa, salt, fruit, wool, dye woods and ingredients, precious stones, etc., etc. Besides these articles of exportation, many other Mexican products are consumed in the country itself, such as copper, mercury, iron, lead, zinc, marble, maize, cotton, corn, lucern, sulphur, etc.

The general aspect of Mexico is that of a mountainous country, and, singular to say, those same mountains which contain in their bowels over two hundred different minerals, and which, therefore, constitute one of the principal riches<sup>1</sup> of the territory, have been the principal reason why the capital is so far behind the progress of Europe and the United States of America, on account of the deficiency of communication which existed before the completion of the railway from Vera Cruz to Mexico city (1873). The cordillera (*Sierre Madre*), the main range of mountains which extends through the whole country from

the southeast to the northwest, forms a continuous chain, the declivities of which slope gradually down towards the Pacific ocean on one side and the Mexican gulf on the other, interrupted now and then by plateaux, on which towns are to be found by the side of fresh water lakes, rivers, and luxuriant vegetation. Although this richly endowed country is under the tropics, the perfect combination of nature has bestowed on it three different climates, from the torrid lands (*tierra caliente*) of the coasts, to the icy regions (*tierra fria*) of the mountains; the temperate climate (*tierra templada*), occupying the intermediate altitudes, thus presenting to the eye of the tourist an evergreen and varied vegetation. The productive valleys intersected by rivers, and fertilized by the waters rushing down ravines and carrying with them the rich soil of virgin forests, yield flowers and fruits of every description, from the European rose and apple, to the Cuban cactus and guayave, besides other species unknown to any country.

#### ALTITUDES OF THE PRINCIPAL MOUNTAINS OF MEXICO.

Names of Mountains and their actual State.	States.	Above sea l.	Observations & Eruptions.
Ajnsen,	Mexico	13,625 Feet	
Cofre de Perote,	Vera Cruz	13,400 "	
Colima, Volcano in eruption,	Jalisco	12,050 "	1590, 1818, 1872, 1873.
Ixtlacihualt,	Mexico	15,650 "	Perpetual snow.
Jacol,	Hidalgo	10,250 "	
Malinche,	Puebla	13,475 "	
Nevado de Toluca. Volcano unextinguished.	Mexico	14,575 "	Perpetual snow.
Organos de Aclopan,	Hidalgo	10,250 "	
Pico de Orizaba. Volcano unextinguished.	Vera Cruz	17,375 "	1546, 1687. Perpetual snow.
Pico de Quinceco,	Michoacan	10,925 "	
Popocatepec. Volcano unextinguished.	Mexico	17,550 "	Perpetual snow. 1548.
Veta Grande,	Zacatecas	9,125 "	
Zempoaltecatl,	Oaxaca	11,150 "	

<sup>1</sup> Near to Huatamo, in the direction of the Pacific, there is a mountain of pure iron. One block of pure silver ore found in Sonora, weighed 2,700 lbs.

We have given intentionally the Mexican names to the mountains, so that travellers may inquire for them. As regards their altitudes, as there are not two authors who agree about them, we have taken the medium between the two extremes and in round numbers.

There is no certainty as to the origin of the first inhabitants of the Mexican Territory. Some geologists affirm that in a far remote period, there existed a great number of islands between Africa and America, and others claim that the old and the new worlds were but one single continent united by the "Atlantide." Whatever may have been the mode of communication between them; by short sea voyages or by land; facts lead us to suppose that there once existed connections between Egypt, the north of Asia and Yucatan, which is the most prominent point east of Central America. And those facts are the similitude of the ruins of the Pyramids, the hieroglyphics and the sculptures of both countries. Those of Yucatan are conclusive, and although those around Mexico are not so striking, still, there cannot be any doubt, that one continent received the principles of architecture from the other.

Towards the year 607, a civilized race called the *toltecas* which means "architects" or "artificers",<sup>1</sup> came from beyond Jalisco and founded

the city of Tollan (Tula). Four hundred years afterwards, the Toltecas were replaced by the barbarous tribe of Chichemecas; but not before they had built cities and civilized the country. Thus, the civilization imported into Yucatan by the Eastern nations spread itself throughout "Anahuac" occupied by different tribes, amongst which the Astecs were the most powerful; for when Cortes invaded Mexico (1519) it was in the possession of the latter, who, according to the most trustworthy records, migrated towards the year 1275, from *Aztlan* (the country of the herons), situated on the north of the Gulf of California; but they did not lay the foundations of the City of Mexico until the 18th July, 1327.

During half a century they had led a roaming life, owing partly to continual wars with other occupants of the Anahuac valley; but especially because their priests, who were also their chiefs, had not, until then, met with the realization of one of their oracles, which ordained: that the Astecs were to build their capital, on the very spot where they found an eagle perched on a rock. On the above day they halted on the borders of Lake Texcoco. To the triumph of the priests, and the joy of the people, they discovered the *Tenuchtili*, the long looked for omen: on a piece of land, above the surface of and surrounded by the water, they beheld a nopal, on which a bird of prey was settled, devouring a serpent. Thence the origin of the coat of arms of Mexico. The new town sprung up

<sup>1</sup> This name of architect corresponds to those of the Egyptians who had charge of public buildings. They belonged to the clergy; their plans were executed by the *dyonistasts* 1000 years B. C.

from amidst the waters and received the name of the Oracle; but it was ultimately changed into *Tenochtitlan*, which means "Nopal on stone," and finally received the actual name of Mexico, which means, in the Astec language, "Source" or "Fountain." Some authors attribute the origin of the word to *Mexitli*, the name of one of the Astec gods which was adored in the capital. No sooner did the city become large and the community rich, than, like the children of Israel, the people separated into two tribes; one of which built the neighboring town of Tlaltelolco; but it became annexed to Mexico before the conquest, and the whole formed the capital of Montezuma's empire, the total population being then over 300,000 inhabitants.

Although the city was chiefly built on piles and sods, it increased in beauty, as the Aztecs acquired knowledge from the remnants of the Toltecas tribe and from the Acolhuas tribe, so that at the time of the conquest it was well worthy of the name of "The Mexican Venice." But that marvelous city, so prosperous and industrious, disappeared with the Mexican empire, partly destroyed by Cortes, who, after having been received as a messiah, was obliged to flee; but he reappeared on land and on the lake and completed the destruction of the capital on the 13th August, 1521, after three months' siege.

Still the country was not subdued entirely, and Cortes thought it prudent to keep near his person, as an hostage, the heroic *Cuauhtimotzin*, made a prisoner at the fall of Mex-

ico. This chief was the nephew of Montezuma II., and had mounted the throne after the death, by small-pox, of his father, Cuitlahuatzin I. Cuauhtimotzin, the caciques of Tacubaya and Texcoco, accompanied Cortes on his excursion to Yucatan. On the way, the latter accused them of conspiracy, and sentenced them to be hanged to a *Pochotl* (Ceiba tree), on the 3d March, 1525,<sup>1</sup> at Teotitlan, near to Tabasco. Before dying, the emperor, calling Cortes by his surname, addressed him thus: "I well knew *Malinche*, what would be the result of my faith in thy promises; and that thou reservest me for this end. Ah! why did I not die by my own hand, when thou invaded my capital of Tenochtitlan!"

The whole conquered country remained a Spanish colony until a few patriots undertook to free it from the yoke of Spain. Already two symptoms of revolt had taken place; the first on the 21st January, 1751, and the second when Ferdinand VII. abdicated the throne of Spain. The municipality of Mexico city having declared the country free, Viceroy Iturrigaray and his wife were arrested in the night of the 15th Sept. 1808.

The first cry of Independence was raised on the 15th Sept. 1810, at 11 o'clock P. M., by Miguel Hidalgo, a priest, at Dolores Hidalgo, a village in the State of Guanajuato; but together with three others, he was seized on the 21st

<sup>1</sup> Some say it was on the 25th February previous.

March 1811, by the Spaniards, and hanged on the 31st July following. On the 13th January, 1812, General José Maria Morelos and Ignacio Raymond made their declaration in favor of Independence, thus continuing the work of their unfortunate predecessors. They finally established a congress at Chilpancingo, which, on the 16th Nov. 1813, solemnly declared the Independence of Mexico. The first constitution of the new Republic was promulgated at Apatzingan, on the 24th October, 1814. Morelos did not long survive his triumph, for on the 6th November of the following year, he was made a prisoner, and was shot at Christobal Ecatepec, on the 21st December, 1815. But the impulse was given; many a courageous man was gained to the national cause; such were Alvarez, Allende, Aldama, Bravo, Galeana, Matamoros, Vicente Guerrero, Rosains, Teran, etc. etc. As fast as the revolution gained ground, deserters of all ranks, from the Spanish camp, rallied the Independents. The Spanish General, Mina, disembarked troops and provisions for the insurgents on the coast of Tamaulipas; but he also met with an untimely end!

It was then that Vicente Guerrero sustained a guerilla war, and was joined by Augustin de Iturbide, who took the command of the Independent army and completed the Independence of his country on the 24th August, 1821, by the treaty signed between him and the Spanish General O'Donoje<sup>1</sup> at the vil-

<sup>1</sup> The Spanish government disapproved him.

lage of Iguala, State of Guerrero; after which he made his entry into the City of Mexico at the head of his victorious army, known as the *trigarante*, on the 27th September, 1821. The word alludes to the three colors, green, white and red of the flag of Independence, which still exists. This flag replaced that of Hidalgo representing the Virgin of Guadalupe.

If Iturbide had imitated the wisdom of Washington, and limited his ambition, (had he not acquired glory enough?), he would have saved his own life, his family from misery,<sup>2</sup> and his country from immense trouble; but he was weak enough to accept the title of emperor, which was bestowed on him with enthusiasm, by a blind population, at the instigation of Pio Marcha, a sergeant of his army, (18 May, 1822). He was anointed in the Cathedral of Mexico, on the 21st June following.

It was then that began that era of *pronunciamentos* which have been so frequent in this country. General Santa Anna, who is still alive, placed himself at the head of a revolt (6 Dec., 1822). To save his country from civil war, Iturbide abdicated on the 19th March, 1823,<sup>3</sup> and no later than the 23d April following, just ten months after he had mounted

<sup>2</sup> One of his sons held an eating-house at Courbevoie, near Paris, and died recently. Maximilian adopted his daughter and another son, and acknowledged the latter as his successor.

<sup>3</sup> On the 5th January, 1853, General Arista, then President of the Mexican Republic, imitated that noble conduct.

the throne, he left Mexico and went into exile. He embarked at Vera Cruz, on board the English brigantine "Rawlins," on the 11th May following. Not knowing that he had been sentenced to death, *per contumax*, the ex-emperor came back to Mexico, hoping to be received with open arms. It was on the 14th July, 1824, that he entered the port of Soto La Marina, State of Tamaulipas; he landed the next day, and was made a prisoner. On the 19th he was executed at the borough of Padilla, at the age of 44. His remains were transferred from there and deposited in the chapel of the Cathedral of Mexico, called "San Felipe de Jesus." They are contained in a crystal urn, with gilded bronze ornaments. The ceremony at the cathedral took place on the 27th Sept., 1838, under the direction of M. José Ramon Pacheco. Since the abdication of Iturbide the country has been alternatively ruled by central and federal forms of governments, by the liberal and clerical parties, dictators, a regency, another empire, and is actually under a liberal government. Santa Anna held the power seven times; and from 1824 until 1872, the government changed as many as 57 times, an average of more than once a year.

The first republican constitutional congress after Iturbide's retreat, was opened on the 1st January, 1826. Slavery was abolished throughout the Mexican Territory on the 16th Sept., 1829,<sup>1</sup> and in the

<sup>1</sup> The congress sanctioned this decree on the 31st January, 1824.

same year the Spanish inhabitants were expelled from the country.

Since its independence the Mexican Territory has been invaded four times, viz. : in 1829, by the Spaniard Barradas; in 1838, by the Prince of Joinville; in 1847, by the American army, under Gen. Scott; and finally, in 1862, by the combined armies of England, France, and Spain. The two first invasions were not followed up. Although the Americans met with stubborn resistance at Vera Cruz, Cerro Gordo, Contreras, Churubusco, Molino del Rey, and Chapultepec, they entered victoriously into the capital, and only withdrew from the country until after the treaty of Guadalupe Hidalgo, of the 2d February, 1848, which ceded to the U. S. of America Upper California, New Mexico, Texas, and part of Coahuila. In exchange, the U. S. of America paid an indemnity of \$15,000,000 to Mexico. The recent invasion was still more serious. On the 31st October, 1861, England, France, and Spain signed, in London, a treaty, by which they agreed to send men-of-war into the waters of Vera Cruz, and in case the Mexican government did not give satisfaction to the holders of Mexican bonds and the claimants of the three countries, they were to invade the country. The allied forces arrived in the port of Vera Cruz on the 8th Dec., 1861, and one month afterwards: General Prim, the French Ambassador M. de Saligny, and Admirals Wyke and Dunlop, issued a proclamation to the Mexican people, declaring that the motive of their presence on the



Mexican soil was merely to settle financial questions. After an exchange of diplomatic notes, the preliminary treaty of La Soledad was signed (19th February, 1862,) between General Prim and Doblado, the Mexican representative. The treaty stipulated that satisfaction would be given to the claimants by the Mexican government, and that meanwhile, the French troops might advance to Tehuacan and the Spanish ones to Orizaba; but that both should retire in case the treaty was ratified by the English and French representatives. The treaty *was* ratified, and accordingly the English and Spanish commanders withdrew their troops; but the French chief, instead of imitating them, penetrated into the country. Another proof to add to so many others, that promises and pie-crusts are made to be broken; or as Talleyrand said: "that treaties are made to be torn up." Every friendly attempt was made, on the part of the Mexican government, to stop the French invasion. M. Montluc, the Mexican consul in Paris, protested through a leading newspaper; he was imprisoned! M. José Ramon Pacheco was sent to Paris; but not being able to pass through Vera Cruz, he went by Tampico, but did not get any farther than New York. And when the invaders arrived near Puebla, M. Lerdo de Tejada, the actual president of the republic, then minister of Hacienda, and chief of the cabinet, went to meet the French general, with the positive instructions from his gov-

ernment to come to an arrangement "*on any terms*," as he said to a friend before leaving the capital; but the enemy was determined to pursue his course. The French troops under the command of Gen. Laurencey made for the capital. They were defeated at Puebla, on the 5th May, 1862, but took possession of it on the 17th May, 1863, and made their entry into Mexico city, headed by Gen. Bazaine, on the 7th June following.

On the 10th July, 1863, the Mexicans offered the throne of Montezuma to Maximilian, who accepted it on the 11th April, 1864. He arrived at Vera Cruz on the 29th May following. He reached his capital with his wife on the 12th June, and made his official entry on the 12th July.

As soon as the war of secession was over, the American government made a certain pressure on Napoleon III., which caused the latter to withdraw his support from the Mexican empire. Deputations after deputations, sent by Maximilian to the French emperor, met with positive refusals; the unhappy Carlotta threw herself at the feet of Napoleon III., nothing could change his resolution; besides the influence of the Washington cabinet, the members of the opposition at home, and the people themselves were asking for the recall of the French army. The unfortunate empress became insane! . . . Benito Juarez, who, on the arrival of the invaders, had retired into the interior, organized a national resistance and was holding the field. Maximilian left

Mexico City on the 22d February, 1867, and marched against him, but was made a prisoner at Queretaro, on the 15th May following. He was judged and condemned to death. He was executed on the 19th June, 1867,—aged 35 years, at the same time as Miramon, an ex-president of the republic, and General Mejia. At “*El Cerro de las Campanas*,”—the hill of bells. A heap of stones, surmounted with a wooden cross, reminds the passers-by, that a political crime was committed on that spot ! The unfortunate emperor gave up his sword to General Escobedo, who delivered it to Juarez, in the possession of whose family it remained until 1875, when it was offered to the present President of the republic, M. Lerdo de Tejada.

Although the imperial army was defeated, the capital was in possession of the conservative party,<sup>1</sup> but General Porfirio Dias took possession of it on the 21st June, and Benito Juarez entered it once more, on the 15th July following. He retained the presidency until his death (18th July, 1872), when he was succeeded by Sebastian Lerdo de Tejada, the actual President.

Travellers require no passports for Mexico, still it is prudent to have one, so as to prove their identity ; but in case they should land at Havana they *must* be provided with one, *visé* by a Spanish consul—whose fee varies according to the country, from \$2 to \$4. On

<sup>1</sup> The French troops had left on the 5th February, 1867.

arriving at Havana, the police put a stamp on the passport, the charge of which is \$2 gold ; but greenbacks are accepted. On leaving Havana, another *visa* is required. It is obtained by putting on the passport a stamp of 25 cents (currency) and getting it cancelled at the passport office in the Governor's palace. The climate of Havana and Vera Cruz is always hot, winter and summer ; therefore, linen or alpaca clothes are the most convenient ; but for the *plateaux* of Puebla and Mexico, light woollen cloth is the most suitable, and a summer overcoat is indispensable for the journey from Vera Cruz to the capital, and for evenings, which are always cool in Mexico City.

A doctor, a friend of ours, has kindly given us a few medical recommendations for visitors to the tropics, viz. : Never stand exposed to the sun or moon bareheaded. Always put on an extra dress after sunset. At sea, take early in the morning congress water or oranges. Before meals, a glass of bitters is a good tonic and a relief to seasickness. Ice in small lumps stops vomiting. On the morning before going on shore take a Sedlitz powder, also on arriving at Mexico.

In case of headache, which is very frequent in the capital, sleep with a silk kerchief around your head. Eat with moderation the fruit of the tropics. *Never* drink alcoholic liquors whilst eating bananas—it is *poisonous*. Remain indoors from 10 A. M. to 4 P. M. Do not drink any spirits. In case of being attacked by the yellow fever, send

at once for a native doctor. They have, the most, practice and rarely lose a patient, when they are called for in time. At Havana, as well as at Vera Cruz, steamers throw anchor at a certain distance from the landing pier. It is advisable to agree on the price of the small boats, which come to take passengers on shore, or the latter are liable to be imposed upon. A fair offer is half the price asked for. The price of carriages at Havana is as follows: From any part of the town to another, 2 reales currency, or 25 cents. For one hour or part of an hour, 4 reales currency, or 50 cents. The official money current is the Spanish gold and silver coins, viz:

	£.	s.	d.
The gold ounce, or 16 dollars....	3	4	
The silver dollar, or 8 reales....		4	
The " half dollar, or 4 reales,			2
The " quarter dollar, or 2 reales.....			1
The silver real, equivalent to 12½ cents.....			6½
The silver half real, equivalent to 6½ cents.....			3½

The Spanish ounce is accepted by the government for \$17 gold; the American \$20 gold piece for \$21; the object of giving this premium is to keep the gold in the country. Greenbacks follow the New York market. The Havana currency is variable; it is, therefore, advisable to change one's gold daily, only for expenses:

Hotel de Inglaterra,	\$5	per day, all included
" Telegrafo,	5	" " " "
" Don Carlos,	2½	" " " "
" Europa,	2½	" " " "

in Cuban currency.

Beware of interpreters who go on board to entice passengers

to their hotels; but, in case of accepting their services, stipulate prices in advance, in gold or currency. *A bon entendeur, salut.*

## CHAPTER II.

### VERA CRUZ.

On arriving in view of Vera Cruz, which lies by 19° 11' 32" of latitude and 96°, 8', 54" long. N. meridian of Greenwich, the traveller sees, on his right, the town itself; and, on his left, the fort of San Juan d'Ullua, at the base of which all ships are anchored, and at 70 miles beyond the port, the cape of Perote and the Peak of Orizaba, known by the Indians as Chicaltepec, (mountain of the Star,) on account of the light which was seen on its summit in former days. The sailors call it *Paloma Mexicana*, Mexican Dove and *Estrella de las Mares*, Star of the Seas. The fort, which is also a prison, is built on the small island on which Hernand Cortes landed on the 21st of April, 1519; it was begun in 1569, and finished in 1633, by the Spaniards, in whose power it remained until several years after the Independence of Mexico. This island fell momentarily into the hands of Sir T. Hawkins in 1568, and into those of Nicolas Agramont, the pirate, in 1583; but it was soon recovered from them. In 1825, it was surrendered to the Mexican General, Barragan. In 1838, the Prince of Joinville, son of Louis Philippe, also took possession of it. In 1847, the American army occupied it

until 1848, and it was finally abandoned by the Mexicans when the allied forces of England, France and Spain arrived in the waters of Vera Cruz. On the 18th May, 1858, the Constitutional Government of Mexico, withdrew within its walls. Its members were Benito Juarez, President; Miguel Lerdo de Tejada, Chief of the Cabinet; Ocampo, Ruiz Emparon, etc. There, they prepared the reform laws whilst Miguel Miramon, the then victorious clerical *pronunciado*, was bombarding the fort. The boats which were taking the old and children were also fired on. Captain Aldham, of the *Valorous*, went to Mexico to put a stop to that barbary. On his return to the coast, between Cordova and Penuela, the diligence in which he was with the English Consul, Mr. Glennie, and his family, was stopped and the Consul fired at; Captain Aldham was shot through the leg. His companions killed several robbers and the others ran away. On the 28th August, 1864, several inhabitants of Mexico City were imprisoned within the walls of the fort, having advocated republican principles. It took its name from Juan de Grijalva, who had first visited it on the 24th June, 1818, St. Juan's day.

The first houses built at Vera Cruz by the conquerors, were situated on the same spot where the city now stands; the new colony was called *Villa Rica de la Vera Cruz*, "the rich town of the true cross;" but, a few months later, it was transferred 12 miles further north, where it remained until

1524. It was then taken by Cortes to the spot now known as *La Antigua Vera Cruz*, "the old Vera Cruz," and finally re-established in the year 1600, under Monterey, in its primitive and actual situation. By these migrations the Spaniards hoped to free themselves of the vomito; but, as it is produced by the bad quality of the water, the reflection of the sun on the sands and the emanations of the marshes, they found that the whole coast was infected.

The town is small, only containing about 12,000 inhabitants, its floating population being 41,000. It is surrounded by fortifications erected in 1793, on which are placed over 100 guns; they measure in circumference about 8,500 feet. The city suffered considerably in 1606, 1608 and 1612, from two severe fires, and was pillaged on the 17th May, 1693, by the filibusters Nicolas Agramont and Lorenzo Graff, surnamed Lorencillo. The city of Vera Cruz is the capital of the State of the same name, and is merely a commercial centre. It is the principal port of the Mexican Republic, and through it passes from one-half to two-thirds of all Mexican imports and exports. Before 1835, all the goods landed at Vera Cruz for the capital and the interior, were forwarded by mules; but at that epoch, M. Joseph Faure, a native of Foix, Ariège, France, established a regular service of wagons drawn by mules. By that means also the *conductas* of specie were forwarded to this port for shipment, escorted by a detachment of cavalry. Since the

opening of the railway from Vera Cruz to Mexico, many merchants of the interior of the country, who were accustomed to make their purchases in the capital, go to Vera Cruz, which is becoming the general entrepot of the Republic. The extra duty on the duties already paid at Vera Cruz and perceived at Mexico City, makes them dearer than at the port. The only place of recreation or pleasure grounds to which the Vera Cruzians can stroll, are the Alameda, at the south gate, and Medellin, a village of 380 inhabitants, situated at the junction of two rivers: the Jamapa and Atoyac, and at a very short distance by tramway. The name was chosen by Hernand Cortes, when the village was located (1521), and in *souvenir* of his native town.

Consuls, America: S. T. Trowbige.

England: " "

France: " "

Germany: Carlos Irese.

Italy: Fernando Formento.

Spain: Francisco Muños de Moncada.

Those who do not wish to remain in town may send their luggage direct from the custom house to the station, where they can register it and take their tickets at any hour of the day and evening, except from midday to 2 P. M.

In case of difficulty at the custom-house, travellers can claim the assistance of the interpreter. If the custom-house be closed when passengers land, they are only allowed to carry off a small bag containing personal effects; it is, therefore, prudent to prepare oneself before leaving the steamer, so much the more so, that, no

luggage is allowed in the railway cars, *more than a package of small volume.*

Besides personal clothing, the quantity of which is admitted free, according to the condition of travellers, each gentleman has a right to enter free of duty: 2 watches and chains, 3 pounds of tobacco, wrought or in cigars; one pair of revolvers, their accessories and 200 rounds; one sword, one rifle, its accessories and 200 rounds; one pair of musical instruments, except pianos and organs; instruments of science. Old furniture pays according to its degree of use; one set of tools. Dramatic artists have a right to introduce free of duty all their costumes, if they be in a reasonable quantity; all extra quantity having to be the object of a special demand for admission, addressed to the custom-house officials. We will do justice to the custom-house officers by stating that they are very liberal to-wards foreigners.

Hotels: de la Veracruzana—de las Diligencias—de Mexico—The first hotel is highly recommendable, it being modern, spacious and clean. The table is good and the service is prompt.

As a general rule, we advise travellers to choose, in preference, the hotel de las Diligencias throughout the whole country, except in Mexico and Vera Cruz. The reason of our recommendation, is that the diligences all had, between Vera Cruz and Mexico, and have still elsewhere, their offices in the hotels of that name. The result is, that as most travel-

lers take in preference the nearest hotel at hand, the proprietors have studied their comfort, as far as comfort exists in Mexico.

Setting apart its history, Vera Cruz presents very little interest to travellers, and when they have been to Medellin, seen the Alameda, the *xopilotes*<sup>(1)</sup> [turkey-buzzards], which clear the streets of part of its filth, visited the municipal palace built in 1609; the popular library established in the ancient convent of San Francisco, and a few churches, they cannot do better than to seek protection against the four plagues of the city: the heat, the *Vomito negro* (black vomit,) of which the yellow fever is the first degree, the *norte* (norther) and the *zancudos*, (mosquitoes.) Strangers can partially protect themselves from three of them, viz: from the heat, by remaining indoors during the middle of the day; from the fever, by following our medical advice (page 15); from the mosquitoes, by sleeping under curtains and rubbing the parts of their body uncovered, *i. e.*, hands and face, with Eau de Cologne or toilette water. As to the *norte*, it is almost impossible to protect one's self from its effects. Indoors, one is annoyed with the rattling of the doors and windows; and the dust finds its way through them, howsoever well they may be closed. Outside, one is blinded by the sand and overthrown by the violence of the wind. In a couple of hours the aspect of the town is entirely transformed. Before the *norte*

(1) There is a fine inflicted on any one who destroys them.

comes on, the sky is clear and blue; the sun bright and scorching; the sea calm and transparent; the harbor covered with boats and lighters; the mole busy with *car-gadores* (porters), loading and unloading, running to and fro, barefooted in their white cotton clothes, dazzling in the blazing atmosphere; all is life and gaiety, for the Veracruzians are of a happy disposition. But, no sooner do the waves whiten on the horizon, and the wind blow from the N. W., than the scene is instantly changed. The ships at anchor tighten their lines and close their hatchways; but before the natives can raise their light skiffs upon the pier, the sea comes rolling over the mole, covering the whole custom house with spray. The citizens close their doors and windows, for the sky is obscured by clouds of sand, which rush through the streets borne on by the norther; whilst, in the distance, is heard the roaring of the waters of the gulf and their splashing over the fortifications. Those who are obliged to go out of doors, slide close to the walls and look chilly and awe struck; they, who a few hours before were sprawling on the steps of the buildings, watching the ascending smoke of their cigarettes in a dreamy state of indolence. Those only, who have witnessed and suffered from a *norte* at Vera Cruz, can conceive a feeble idea of what must have been the last days of Pompeii. The northers are felt on all the coast of Texas and in the gulf. Whilst they last it is impossible to dis-

embark either goods or passengers.

As it is shown in the railway time table, the train for the interior leaves Vera Cruz at 4 A. M.; but all luggage should be registered before 10 o'clock P. M.

Each traveller is entitled to 30 pounds of luggage, the extra weight being charged at the rate of \$4.50 per cwt. Those who have through tickets to Mexico or Puebla may stay one day at Orizaba. A restaurant in front of the station is open until the train leaves.

We advise those who are not obliged to stay at Orizaba for rest, to go through to the capital at once, and to visit on their return the towns which interest them, unless they go through to the Pacific.

During the journey a clerk, belonging to the *Express Mexicano*, passes through the cars so as to collect the tickets and keys of the luggage of those who do not wish to take the trouble to pass it through the custom-house at Mexico. The express company delivers the luggage to the traveller's address.

The other Mexican ports on the Gulf of Mexico are: Matamoros, Tuxpan, Tampico, Alvarado, Progreso, Campeche and Carmen, from which are principally exported the vegetable products of the country, which varies much in quantity and quality. The land is very far from yielding what it would, were it properly cultivated. The whole eastern part of the country from Yucatan to Texas is the richest soil in the world, maize producing 300 fold,

and we can add, one of the most sparsely populated. Immense tracts of land remain uncultivated for want of intelligent farmers with capital. For example, in the State of Vera Cruz there are only 4,35 inhabitants per square mile. The whole country belongs to a few *hacendados* (farmers), who do not cultivate the tenth part of their property, and the part which they do work is tilled in the old way; the result is, that the Indian peasant, not owning any land, and having no homestead, does not take any interest in the welfare of his country, his only object being to live from day to day. Therefore, there is a large field for a certain class of immigrants. We do not mean immigrants in general, vagrants, or those who leave Europe penniless, nor even laborers, nor workmen of any trade; for they would not find remuneration for their labor, the *peones*, Indian laborers and negroes,<sup>1</sup> being in sufficient quantities and working as low as 25 cents a day. But we advise farmers, having a small capital, to come here with new agricultural implements. They can find land to buy at a ridiculous low price, all along the coast and as high on the plateaus as they like, according to the nature of the products they wish to cultivate. Down in the *Tierra Caliente*, the *hot land*, they can grow cotton, sugar, maize, coffee and all tropical fruits, for which there is so large

<sup>1</sup> Some brought into the country by the Spaniards, and others (runaways) from the U. S.; they are superior to the natives. So say the women who prefer them! . . .

a demand in the U. S.; higher up, grain of every description, live stock, etc., grow in abundance, and all can be disposed of in the home markets. Several products give four abundant harvests a year in the hot regions and two in the temperate ones, and were the soil properly tilled it would yield still more.

Several intelligent land-holders have told us that they are disposed to sell part of their property payable yearly, the first installment to be made after five years occupation. They offer to enter into a company which would undertake to bring the immigrants; so that the latter might have all desirable security. Moreover, the Congress has just voted a law to encourage immigration, and has authorized the Executive Power to make contracts with companies or private individuals on the following basis. In its next session it proposes to elaborate a definitive law on the matter.

I. "The President of the Republic has authority to contract with those who undertake immigration for Mexico, allowing a subvention to all families already established in the country, and to those who have disembarked on the coasts; to make an advance of as much as 50% of the same subvention, the borrower to pay a reasonable interest; to sell at a low rate and payable at a long term, cultivable lands; to give premiums to families of immigrants; to free from harbor charges, all ships bringing to Mexico at least ten families of immigrants; to grant a premium to all families of

natives establishing themselves in colonies of immigrants or on the coasts.

II. To exact from all contractors sufficient guarantees for the fulfilment of their contracts; to foresee the cases of impotency and the fines to apply in such cases; to take measures so that the colonists really enjoy the benefits of this law.

III. To grant to immigrants letters of Mexican naturalization, and citizenship when already naturalized; a supplement of passage and subsistence during the first year of their establishment; agricultural implements and materials of construction; to sell, payable by monthly installments, beginning two years after their radication, lands for cultivation and building purposes; the exemption from military service and all contributions, except those of their own municipality; also from all duties and internal octrois on provisions, agricultural implements, tools, machinery, instruments, building materials, useful furniture, animals for labor or breeding; and personal exemption, without power of transferring it, of all export duties on products grown by the parties; free correspondence with their native country or former residence, through the ministry of foreign affairs or by the means of stamps; and finally premiums and special protection for the introduction of any new process of culture or industry.

IV. To oblige the immigrants to fulfil their contract, in conformity with reciprocal laws.

V. To appoint the committee of



exploration, authorized by the 20th section of the budget now in vigor; the said committee to act in such a way, as to obtain cultivable lands on the required conditions of measurement, boundaries, valuation, and description.

VI. He who fulfils the conditions of the previous paragraph, thus giving possession of an indefinite tract of land, to be entitled to the third of it or of its value, after being duly authorized.

VII. The said authorization to be the exclusive right of the Executive power, which cannot refuse it to a State, claiming it for a tract of land, situated on its own territory. The authorizations given to States or individuals, to be null and void, or without any right to prorogation, when the corresponding operations are not commenced in the three months following the date it is obtained.

VIII. To acquire of individuals, when proper, cultivable lands, either by purchase, cession or any other kind of contract, in conformity with the rules established for public lands, in paragraph VI.

IX. To provide individuals' properties, when they apply for them, with the immigrants which can be disposed of, according to contracts in vigor.

X. To consider the colonies as such, and that, during a period of ten years, at the end of which all privileges to cease.

The Executive power is equally authorized to dispose, during the present fiscal year, of a sum which may amount to \$250,000 for the expenses of this law, comprising

those of the committee of exploration."

Our limited space will not allow us to enter into more explanations; those who wish for more may apply to the American Consul at Mexico, or the Mexican Consul in New York.

### CHAPTER III.

#### THE RAILWAYS FROM VERA CRUZ TO JALAPA AND MEXICO.

The tramway from Vera Cruz to Jalapa follows the main line to *Tejeria* (see page 25) where it branches off to San Juan, thus following the primitive track (see page 23). The whole journey taking place by daylight, the railway company has had the good idea of running open cars, so that the travellers may enjoy the scenery. We will not make a minute description of it, as it would only be repeating what we have said of the main line, *i. e.*, that it presents all the luxuriant beauties of a tropical climate.

*San Juan* is at a distance of  $9\frac{1}{2}$  miles from *Tejeria* and  $16\frac{1}{2}$  miles from Vera Cruz.—Before the actual track of the main line, this station was the head station, the diligences stopping there to give up their travellers to the small tramway which took them to Vera Cruz and *vice versa*. The train stops ten minutes.

*Tierra Colorada*, at  $20\frac{1}{2}$  miles from Vera Cruz. Between this station and Paso de Ovejas, which is the next one to the right of the

track, and at about two miles before reaching the latter, is the village of Tolome, the site of a bloody civil war in 1828.

*Paso de Ovejas*, at 29 miles from Vera Cruz, *Puente Nacional*, at 35 miles from Vera Cruz. The name means national bridge, and was formerly called the King's bridge. It was built at the end of last century, and resembles a Roman viaduct.

*Rinconada*, at 40 $\frac{1}{2}$  miles from Vera Cruz. Here the up and down trains meet and the travellers of both can enjoy a wash and join at the breakfast table, for there is one hour allowed for both.

*Plan de Rio*, at 48 $\frac{1}{2}$  miles from Vera Cruz, is known in the annals of Mexican history as the spot where a great battle was fought, and which caused the overthrow of Iturbide.

*Cerro Gordo*, at 55 miles from Vera Cruz. On this spot was gained an important battle by the American army in 1847.

*Dos Rios*, at 62 miles from Vera Cruz and 8 $\frac{1}{2}$  miles from Jalapa.

*Jalapa*, according to Humboldt, is 4,296 feet above the level of Vera Cruz, and at a distance of 70 $\frac{1}{2}$  miles; the average temperature being 22° centigrade. The number of inhabitants averages 10,900. The town is built on a hill, from the summit of which tourists may admire a splendid view of the environs, reputed for their flowers, to which the women of Jalapa are compared in the following line :

"*Bellas como su cielo, lindas como sus flores.*"

As handsome as its sky, as pretty as its flowers.

As the eye follows the horizon, it meets with the imposing Cofre of Perote and Peak of Orizaba. The town gave birth to Santa Anna, and the two brothers, Miguel and Sebastian Lerdo de Tejada. There are no monuments of note; therefore, tourists take very little interest in the town.

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The first concession for the construction of the railway from Vera Cruz to Mexico, was given on the 22d August, 1837, to Francisco Arrilaga, of Vera Cruz. His project left aside Jalapa, Cordova, Orizaba, and branched off to Puebla. As M. Arrilaga did not comply with the conditions of the concession, it was cancelled.

On the 31st May, 1842, the President of the Republic, Santa-Anna, issued a decree re-establishing the tax called *Averia* (damage), which consisted in an additional duty of 2% on the imports of the Vera Cruz custom-house, and which had formerly been put at the disposal of the consulates of Vera Cruz and Mexico for the repairs of the roads. The produce of this extra-duty was to meet the expenses of a line of railway from Vera Cruz to *El Rio de San Juan* and to the repairs of the highway to Perote. The execution of the railway line was given to Joseph Faure, under the direction of Antonio Garay, then minister of finance; but M. Faure

died from the effects of a fall from his horse, while inspecting the line. His death put a stop to the progress of the track, that did not extend over more than three miles; and it was not until September, 1851, that it was completed to San Juan.

Six years later, 12th August, 1857, Messrs. Masso obtained the exclusive right to build a railroad from San Juan to Acapulco, on the Pacific. The work was begun at once from Mexico to Guadalupe Hidalgo, under the management of R. G. Gorsuch, an American engineer. The owners sold that piece of road to Antonio Escandon for \$2,000,000, in the year 1857, and on the following 31st August, M. Escandon was declared the concessionist of a new line from Vera Cruz to the Pacific, all other concessions being cancelled. He also bought of the government the line from Vera Cruz to San Juan for \$750,000.

The survey of the line to the capital began at the end of 1857, under the direction of Colonel Talcott, assisted by Messrs. Every, Lyons and Winner. The latter followed the national highway by Orizaba, whilst M. Almazan, a Mexican engineer, surveyed the route by Jalapa. The first line was finally adopted, not only on account of the large cities and rich lands it traversed; but because there were less works of art to execute, and less difficulties to contend with.

The revolution, which had its precursor in the holy week of 1857 (see page 52), broke out at the end

of the year, and stopped the works once more; they had then arrived at Tejeria, nine and a half miles from the coast. But in 1861, M. Escandon obtained the renewal of his concession, with the obligation to build a branch-line to Puebla. A subvention was voted in favor of the concessionist. So as to provide for this subvention, the government created a consolidated fund of eight million dollars, bearing interest at the rate of five per cent. per annum, the capital to be reimbursed in twenty-five years. In 1864, M. Escandon ceded his right to the Imperial Mexican Company, which cession was approved of by the emperor Maximilian, on the 26th January, 1865. The entire line was to be completed by the 30th April, 1869, and the works were resumed at once, and at both ends, at Tejeria and Mexico. So that when, after the death of Maximilian, the Republican Government, presided by Benito Juarez, took possession of the country, the line was ready as far as Paso del Macho (forty-seven and a quarter miles from Vera Cruz), and Apizaco (Puebla junction), eighty-six and a half miles from Mexico; besides, part of the track was prepared on the rest of of the line. But another impediment was thrown in the *road* by the government itself, that deprived the company of its concession (27th November, 1867), "because the company had contracted with a government which the French intervention had the pretention to establish in Mexico." The concession was once more confirmed

by the Congress of the Republic on the 10th November, 1868. The works were commenced again under the able direction of Messrs. Buchanan, William Foot, Murray, Hill, Pringley, etc., English engineers, and Messrs. Branniff, Winner, etc., contractors. A few Mexican engineers also took part in the works. Messrs. Gonzales Cosio, Balnes, Besares, etc.

The branch line from Apizaco to Puebla was inaugurated on the 16th of September, 1869. The section of the main line from Vera Cruz to Atoyac, fifty-three and a half miles, was opened to the public in 1870, and from there to Fortin, seventeen and a quarter miles further on, in December, 1871. Orizaba, at eighty-two miles from the coast, was attained in September, 1872, and the two trunks were finally linked together in December following. The solemn inauguration of the whole line took place on the first of January, 1873, in the presence of the President of the Republic, Lerdo de Tejada, and is now in good working order, under the name of "*La Compañía del Ferrocarril Mexicana (limited)*". Never did a line of railway meet with so many difficulties, nor require so long a time and so much money. The number of years, we can count; we also know under how many rulers it passed (forty presidencies and one empire), we might say "suffered;" but how many lives and dollars did it cost? *Quien sabe!* We are told that up to the 30th of June, 1874, it had cost the government alone, twelve million five hundred and seventy-

three thousand six hundred and ninety-five dollars! . . .

Before the opening of the Mexico-Vera Cruz lines, two highways were followed: one through Cordova, Orizaba, and Puebla; and the other via Jalapa, Perote, and Puebla.

On the 23d of May, 1868, a concession was given to M. Ramon Zangronis for a tram-railway from Vera Cruz to Puebla via Jalapa and Perote, crossing the main line at Nopalucan. The section from Vera Cruz to Perote to be drawn by animal traction, and thence to Puebla by steam. The line to Jalapa was put into circulation on the 17th of June, 1875. The subvention granted by the government is five thousand dollars per kilometer, payable as the line advances. This sum is a mere loan, bearing interest at the rate of six per cent. per annum, and is to be reimbursed to the government, by a levy of ten per cent. on the gross receipts of the first year, and fifteen per cent. afterwards.

This line is now the property of the "*Ferrocarril Mexicana Compañía.*"

On leaving the station of Vera Cruz, the line cuts through the fortifications of the city; crosses the boulevard Santiago; passes in sight of *La Alameda* (the Vera-Cruzian promenade); of the gazo-meter, the cemetery of *Casa Mata*, then across the laguna of Cocas, near to the spot where the Vera Cruzian defenders gave up their arms to General Scott in 1847, and then passes not far from the la-

guna of Boticario; the junction that leads to Medellin being at La Lamorana. Finally, the main line forms a sharp curve, and then runs in a straight direction to :

*Tejeria*, at nine and a half miles from and one hundred and six feet higher than Vera Cruz.—It was in a house of this village, to the right of the railway track, that in 1801, the Mexican general Doblado received Sir Charles Wyke and General Prim, to celebrate the treaty which had been signed at La Soledad. Not far from there, in *Casa Mata* (Mata's house), General Santa Anna proclaimed the second Mexican Republic (2d February, 1823), and near by, a bloody battle took place, previous to the taking of Tampico by General Cevallos. Between the station of Tejeria and that of Soledad there is no other village but that of *Purga*, which takes its name from the medicinal plant jalap, which grows in its vicinity. Jalapa has the same origin.

*Soledad* is a village of two hundred and twenty-one inhabitants, and, as the reader will remember, it gave its name to the treaty signed between Generals Doblado and Prim. Near by, is the longest bridge of the whole line, erected on the same spot where stood the old highway bridge. It is supported by pillars, under four of which runs a river. Its waters are shallow in winter, but torrential in the rainy season.

*Cameron* station comes next, (thirteen and one-quarter miles from Soledad).—The only interesting part of the village are the ruins

of a house burnt in April, 1864, by the Mexican army, and in which several French chiefs and officials lost their lives. Eight miles further on, and forty-seven and one-quarter miles from Vera Cruz, is *Paso del Macho*, which was a central point for the railway employes during the construction of the line, i. e., from 1865 to 1870; it contains one thousand four hundred inhabitants. Its altitude is one thousand and five hundred and sixty feet.

After having left behind him, not without a certain satisfaction, the movable mounds of sand of the coast, continually destroyed and reformed elsewhere by the northerners, the traveller has witnessed a gradual change in the aspect of the country, and he looks forward whence comes a softer breeze, and breathes freely its aromatic odors. At the height of Soledad, beds of chalk are to be found alternately superposed with similar sands and gravels to those of the coast, and on the other side of Paso del Macho, towards Cordova, conglomerations of white calcareous soil predominate; whereas, near to the latter city, vapors are frequent.

At three miles from the station of Paso del Macho, the train runs over the bridge of San Alejo, three hundred and eighteen feet long and thirty-six feet above a ravine. It is entirely built of cast and wrought irons. The vegetation below is so high and thick, that the bridge seems as if it also sprung from out of the earth; for, we are here in the presence of the wonders of nature and the progress of

science. From this bridge, under which rushes the river San Alejo, one can witness, at the same time, all the treasures of a tropical climate and the works of man.

Thenceforth, on each side of the line, sugar-cane and coffee plantations succeed to virgin forests, lighted up by innumerable fireflies, and in the midst of which one's eye is attracted from the creepers entangled amongst the shrubs at one's feet, to the numerous parasites which invade the trees above one's head. The scene is animated by a variety of birds of brilliant plumage, flying from branch to branch, and the echo repeats their joyful songs.

The parasites merit the special attention of tourists, as well as of botanists and horticulturists; they are of the orchid and bromelia specie and of an infinite variety, from the thick drooping green leaf and multicolored flowers, to the upright red bromelia. The most complete collection of them that exists, is at the *Jardin des Plantes* de San Francisco, calle de San Juan de Latran at Mexico. The former director, Mr. Tonel, and his successor, Mr. J. B. Van Gool, have also made a specialty of the culture of agaves and cactuses, from the common maguey, that produces the pulque, to its most recent novelties. An hour spent in this garden is not lost.

At a mile and a half from the bridge of San Alejo stands Mount Chiquihuite, through the basis of which runs a tunnel of two hundred feet long.

*Chiquihuite bridge.*—Then, to his

left, the traveller may admire a deep and picturesque precipice, down which, from rock to rock, falls in pulverized spray the silvery stream of a murmuring cascade, over which is thrown the bridge of Chiquihuite, two hundred and twenty feet long.

The richness and variety of the scenery is such, that the tourist does not perceive that he leaves the road rapidly behind him, and that he is now going up a mountain, then down a slope, as can be seen by the difference of the levels; for, on arriving at the station of *Atoyac*, the height is only one thousand five hundred and thirteen feet, *i. e.*, forty-seven feet lower than at the previous stations. *Atoyac* is situated at fifty-three and one-half miles from Vera Cruz, and at the extremity of the iron bridge of the same name, (three hundred and thirty feet long), that crosses over the river also called *Atoyac*, the mouth of which is at Vera Cruz (see page 18.) From this river and Mount Chiquihuite the soil is of a calcareous nature and contains a kind of lithographic stone. There are no traces of fossils, which denotes that it is of the tertiary formation. Then follow the bridges of San José, Rio Seco, and another of smaller importance.

After Soledad begins the ascent of the mountains around which the railway takes a serpentine course with its iron girdle. Up to *Atoyac* the ascent was very feeble, the distance from the coast being fifty-three miles, and the altitude only one thousand five hun-

dred and thirteen feet ; but, from there, it became so steep that it required the Fairlie engine, which takes up a rise of four per cent, a burden of one hundred tons nett of cargo, at the rate of twenty-five miles an hour. Between Atoyac and *Cordova*, at sixty-five and three-quarters miles from Vera Cruz and two thousand seven hundred and thirteen feet above it, the train runs through a rich and splendid country which yields all the products of a tropical climate, and especially the *frijol*, a small, dark brown bean, which has a peculiarly rich flavor. It is the Mexican national vegetable and is also esteemed by foreigners. It is largely exported to Havana and the neighboring islands.

*Cordova* is a town of nine thousand and five hundred inhabitants, situated in a small valley.—Its origin goes as far back as 1618. In 1609, an attempt at establishing the town was made ; but a revolt of the slaves, under Yanga, was an impediment. The project was to build a station to protect carriers on their way from Vera Cruz to the interior. When Viceroy Diego Fernandez de Cordova, Marquis of Guadalcázar, came into power he took up the matter again, and on the 18th April, 1618, he gave authorization to thirty colonists of Huatusco to establish the station. The spot chosen was a small hill, then known as Guilango or Huitango, and situated, as the tourist will remark, in a most eligible situation. The highway travellers and the neighbors

who gathered around soon gave importance to the rising village. The first occupants lived on the product of the wild fruit-trees ; the banana was their bread ; the banana and nopal gave them fruit ; maguey furnished them with *pulque*, and its fibre served to weave their garments. Then they cultivated oranges and other fruits which they sold at Orizaba and Vera Cruz, and finally they grew sugar-cane and built factories. In 1757, there were already thirty-two sugar-mills, and in 1759, as many as twenty-two *haciendas* (farms), all situated around the town, and which, according to M. Segura, produced one thousand three hundred tons of sugar a year. Then sprung up distilleries of *aguadiente* (alcohol). In 1863, the number of haciendas was thirty-one, and the *rancheros* twenty-four (smaller farms). Foreign plants were also cultivated, for we find that tobacco was grown at Cordova as early as 1756. The coffee tree and the Manila *mango*, (a fruit), were imported into this region by the Spaniard, Juan Antonio Gomez. In 1825, there were already seventy-five thousand feet of coffee, and one year later the number was five hundred and twenty-three thousand four hundred and fifty. Quina has also been introduced to the environs of Cordova. This thriving centre was in full prosperity, and was rapidly increasing in riches and civilization, when Hidalgo raised his cry of independence. Its position, which had been so favorable to its development, was the

cause of its ruin. Alternatively occupied by the royalists and the independents, by the sanguinary Hevia and the wild Iturbide, it was finally chosen for the *rendez-vous* of the chiefs of the two parties, to sign the treaty by which Spain recognized the Independence of the Mexicans.

Since 1812, the date of the first emancipation of slaves on the Mexican territory, the natives, who are naturally indolent and indifferent, partly abandoned the fields and factories; it was then that immigration was so much wanted; but as it did not come in sufficient quantities, Cordova, once so opulent, is now forsaken; the land is overrun with weeds, and the mills are in ruins !.....

The city itself is two miles from the railway station, with which it communicates by a tramway at every train. There are no monuments worthy of notice, but it is placed in a charming and advantageous situation, being surrounded by mountains, and near to Rio Seco (Dry river), the waters of which have an average temperature of 68° Fahrenheit. As it is only at a moderate altitude, and not far from the sea, it enjoys, at the same time, the daily tropical heat and the evening sea breeze. The vomito negro is seldom engendered there, so that all these advantages attract to Cordova each year, a great number of Vera Cruzians. Five miles further on the line, is the station of *Fortin*, which received its name from a fort or tower, now in ruins. The soil of the mountains around Orizaba and Fortin is of a grey

black calcareous kind; it also extends as far as the cofre of Perote, and is of the cretaceous formation.

On leaving Fortin, the traveller needs to give a hasty glance at the immense horizon which extends to the base of the Peak of Orizaba; for, shortly afterwards, the railway track turns sharply to the right, and the train slides over a bridge under which rushes a torrent at the depth of ninety-two feet, embedded between the declivities of the mountains, covered with virgin and evergreen vegetation; and after having thrown a rapid look to the right, on the mountains above, let the tourist cast an eye of admiration at the sight below his feet to the left. There, is the barranca of Metlac (Metlac Ravine), in all its horror and splendor. . . . The spectator's attention will be drawn so rapidly from one marvel to another, that it is only when he is under the first of the five tunnels which succeed one another at a short distance, that he reflects on the daring of an enterprise such as the ascent by steam of the *Cumbres*.

Before coming to the ravine of Metlac itself, there are two small bridges of little importance; therefore, let the traveller direct all his attention towards the main viaduct, and look ahead so as to enjoy the view of it, as it forms a curve of 325 feet radius over the river. He will see also the serpent-like train, the head of which, the Fairlie engine, moves along easily, although the ascent up the hill is 3%.



*El puente de Metlac* (Metlac Bridge), measures 350 feet in length, and is built of cast and wrought iron. It came from the works of Crumleie (England). It rests on eight pillars, also of iron, which are borne on basis of masonry. So as to prevent the train from running off the track at the curve, the rails are of pure steel; and at every seven feet distance is an iron brace to keep the rails in their places; besides, there is a third one called *guard rail*. The barranca of Metlac begins at the foot of the Peak of Orizaba, it being formed by the waters which filtrate from its heights. After many windings, it first disappears near Mount *Cacalote*, and finally at the base of Mount Chiquihuite. Its narrowest part measures 900 feet, and its greatest depth is 375 feet. Its borders may be compared, for their steepness, to those of Niagara, near the Falls.

At three miles from the barranca is Mount *Sumidero*, into the interior of which the river Sonso disappears momentarily, but reappears further on. A short while afterwards, the valley of Orizaba is in sight. It presents to the eye the appearance of an immense luxurious garden, in the middle of which, the town detaches itself with its flat roofed and white houses and haciendas, intersected now and then with domes and steeples, looking like thimbles and needles compared to the Peak, which stands 17,375 feet above the level of the sea; and the everlasting snowy head of which pierces the first range of clouds, and glitters above them,

enlightened by the rays of the rising sun; for, at the hour the train reaches Orizaba, when there is not a norther on the coast, the fiery orb has power enough to gradually dissolve the vapors of the night, and unveil, to the eyes of the amazed admirer a uniform, bluesky.

*Orizaba* is at eighty-two miles from Vera Cruz, and in the State of the same name. Its population averages 12,500 inhabitants. Its original Astec name was *Ahuiahuizapan* (Joy in the water), which passed through the following modifications before it became Orizaba: *Aulicava*, *Uliuava*, *Olizava*. At first, it was a village founded by the *Techichimeca* tribe, and was conquered by Montezuma I., in 1457; but it was only elevated to the dignity of a town in 1774. Three rivers run near the city, viz: the *Ojo de Ingenio*, containing alkaline, slightly sulphureous: the *Rio Blanco*, also impregnated with alkaline and large quantities of carbonate of lime; and the *Rio de Orizava*, a little salt in dry weather, but full of vegetable *detritus*. During the rainy season, its water creates dysentery, fevers, &c. There is a large spinning and tissue mill, as well as a paper factory, and three flour mills. Argileous, calcareous, and flint stones are to be found in quantities all around the city. Its climate is rather humid, though healthy; the easterly wind being the predominating one. The plateau on which it stands is 4,027 feet higher than the level of the sea, and the average temperature is 72° Fahrenheit.

It was the first city to which the

conquerors made haste, with the hopes of finding the accumulated riches of which the natives gave such a glowing account. In 1521, the Astec chiefs, *Quatlochtlan* and *Hoatechco*, plotted the murder of the Spaniards left at Orizaba by Hernand Cortes; but Gonzalo de Sandoval arrived in time to save them without shedding blood. The first church was built by the monks of San Francisco themselves, with the help of the Indians; it was situated on the spot where stands actually the church *del Calvario* (of the Calvary). During the fight for the Mexican independence, Orizaba was besieged several times by Morelos. In 1862, the French armies took up their quarter-general within its walls; and the unhappy emperor Maximilian often made it his residence. In the environs, there are several water falls:—the *Barrio Nuevo*, *Rincon Grande*, *Puente Santa Anna* and *Tuspango*, the rivers of which give hydraulic power to the mills.

In the direction of the western part of the city is Mount *Borrego*, known in the annals of the French invasion, as the point where the Mexican army, 5,000 strong, was routed by 100 zouaves in the middle of the night. Orizaba contains twelve churches; but their architecture is like that of all the churches erected by the Spaniards, and they only vary inside by the variety of their adorned altars, paintings, and relics, more or less authentic. Hotels: *de las Diligencias*, \$2 a day, including room, board, service, and light—*de San Pedro*, \$1, for the same

items; *de Las Cuatro Naciones*, and *del Ferro-carril*. The rolling stock of the Railway company is built and repaired at Orizaba—

After passing the small station of *Encinal* the next one we then look forward to is that of *Maltrata*, at 94½ miles from Vera Cruz and 5,550 feet above it. Although it only contains 2,000 inhabitants, this borough has more importance than that of Ingenio, which is as fully inhabited. The tourist will be able to compare them, for the train passes through the latter at 4½ miles from Orizaba. Up to Ingenio the scenery and vegetation continue the same as from Paso del Macho: luxuriant plains, mounts and valleys; odoriferous plants and savourous fruits; bright feathered and cheerful birds; but at a few miles from there the aspect gradually changes and you see the natives by your side wrap themselves up in their *zarapes* and *rebozos*, make a rapid sign of the cross, and murmur the dreaded name of *El Infernillo* (the little hell); for such is the name of a deep precipice between two mountains. All traces of vegetation has disappeared, not a tree, nay, not even a shrub, to be seen, and still less any living being. A scanty stream disappears from rock to rock into its depths and murmurs in a hollow tone, as though it protested against its fate which condemns it to fall in scattered spray into the dark abyss; for the light of the sun never penetrates into its recesses. The passage of the train detaches small stones from the barren rock

around; they roll into the Infernillo, and the echo alone would tell us, after we are gone by, that they had reached the sombre bottom, were not the noise drowned by the rattling of the train.

The traveller, like the Dant and Telemachus, son of Ulyssus, when they came from the dark dominion of Pluto, after having sought, the one for his beloved Laura, the other for his father, breathes with ease and satisfaction on leaving behind him the desolate Infernillo, where the traces of so many eruptions are seen at every step; for he now comes to life again as he penetrates into the valley of *La Joya* (the Jewel) and it well merits its name as "the little hell" is worthy of its title. *Maltrata* is placed in the middle of that sweet little valley. Nothing is more refreshing to the sight, nor more satisfactory to the mind, than to contemplate the view now before us, and the passage of the Infernillo appears to us as a horrible nightmare!

On the right side of the cars stands a mountain covered with moss and grass, spotted with bright wild flowers and crowned with a forest of secular trees. To the left, the valley extends itself to the horizon, similar to an ever-green carpet, through which runs, like a riband, a silvery rivulet on a golden bed of sand. Whilst the spectator is admiring the beauties, of which our feeble pen can only give a slight idea, the train arrives at the station. There, as at all the other depots of La Tierra Caliente, the natives bore you with the

parasitical orchids, bananas, pine-apples, oranges, etc., but as a compensation, under an open shed, one may indulge in a cup of coffee, grown in the neighborhood; and if it be not good, it is because it is not well roasted nor properly steeped. Still what a difference when we compare Mexican coffee to that of Moka, Massaua, Suez, Cairo, Alexandria, etc. As in many other cases, the French invasion has changed the Mexican *desayuno* (breakfast). Only ten years ago, when the diligence stopped at a *Fonda* (inn), the only beverage offered to you was chocolate; now, it cannot be obtained at any price. But let not the tourist, who is come to see and not to eat delicacies, lament over their deficiency; but let him lift his eyes towards the mountain up which he is about to ascend. The railway track is only visible now and then as it winds round the steep declivities, amidst the vapors of the clouds which bathe the crest of the Cumbres. Now and then the opening of a tunnel appears like a black spot. But before the locomotive attains that height, it will have to run over 13 miles of rail, now placed on artificial plateaus, supported by masonry, then plunged into the bowels of the mountain, and then again, suspended on an iron-bridge of more than 300 feet long and thrown over ravines and precipices.

But the engine cannot accomplish its journey without taking in water at *La Tangué* (the tank), near to the station of *La Bota*, (the

Boot); a small station in the mountain at three miles from Maltrata. The name of "La Bota" was given to the station on account of a spot in the mountain which assumes the shape of Victor Emanuel's kingdom. *La Toma del agua* (water-giver), is a source that gives water to the tank of La Bota; it was struck upon by the laborers whilst cutting through the rocky mountain, and it was, as M'Quin calls it, in his witty and picturesque Irish language, "as valuable to the railway company as if it were a gold mine." If we refer to the Jewish tradition, it was thus that Moses brought forth from a rock, the water that quenched the parching thirst of the people of Israel. But there must be some error as to the site; for Moses' fountain, now shown to tourists, is in the middle of the desert and there is *no rock*. If this really is the spot, the only admissible theory is that he caused an artesian well to be sunk, the source being surrounded at a distance by lofty mountains.

More surprises are still in store even for the most insatiable tourist. When he sees the natives mutter something between their lips, he may be sure that he is not far from the Winner Bridge, at three miles from Boca del Monte; it measures 96 feet in length, but very narrow, and was called after an engineer who lived near by. It is fully 3,600 feet above the valley which we have left 80 minutes before. It is supported by four iron spider-web looking columns, resting on piles

of masonry. From this bridge and at several other parts of the circular ascent, when there are no clouds below, one can enjoy the view of the valley of Maltrata, which presents the appearance of a draught board, with its fields of uniform square and varied colors, its flat top buildings, representing the draughts and its steeple imitating the queen; but all so small that they look like a bouquet of lilies in a garden. Soon after, the road passes through the mountain, and when it comes out of the tunnel, it runs for half a mile in a cut, 200 feet long, at the end of which the tourist comes in sight of the station of:

*Boca del Monte.*—Here the traveller, at the sight of a copious *déjeuner à la fourchette*, forgets his recent emotions and the coolness of those lofty regions to satisfy a craving hunger, and he does not find the price of seventy-five cents too dear.

Before now, he has acknowledged *in petto* that our advice to provide an overcoat to protect him from the dampness of the condensing clouds and the fresh breeze of the mountains was wise, for Boca del Monte stands at an altitude of 7,922 feet above Vera Cruz, from which there is a distance of 107½ miles; the same garment will henceforth be useful against the dust, which is very compact in dry weather. As the remainder of the track to Mexico does not present any serious ascent, the Fairlie engine is here replaced by an ordinary one.

*San Andres Chalchicomula* (126 miles from Vera Cruz).—This vil-

lage is about four miles from the railway station, but there is a diligence which meets every train; the municipality of the village is studying the project of constructing a tramway. San Andres is situated at the foot of the Peak of Orizaba, which partly belongs to M. Rosains, of San Andres, who extracts ice from its summit and to whom applications must be made to make its ascent. The population of San Andres Chalchicomula averages 4,000. It is cited in the history of Mexico under the name of *Xalchicomulco*. A powder explosion that took place on the 6th March, 1862, killed 1,025 Mexican soldiers and 14 officers, and wounded 205 others, all were buried on the spot. It was there also, and on the 23d March, 1862, that Manuel Robles Pezuela was shot for having joined the army of the intervention.

*La Rinconada*, at 139 miles from the coast—is known in the history of modern Mexico, because Juan N. Rosains made, in 1811, his declaration in favor of Independence in the hacienda of Rinconada, which can be seen from the cars. The said chief was executed ultimately at Puebla, under Anastasio Bustamente. There is also a service of diligence for San Andres. On leaving San Andres, the reader has to his left a chain of mountains, known as the Sierra de Chiconquita, at 30 miles behind which in a straight line lies Puebla; at 44 miles further on stands Popocatepetl, and at a right angle towards the north, at 18 miles distant, is *Ixtacihuatl* (the woman in

white). The altitude here is only 7,732, therefore we have been coming down the hill from Boca del Monte; but henceforth we shall alternatively ascend and descend until we reach Mexico. Eleven and one-fourth miles more and we come to the station of :

*San Marcos* at 113 miles from Mexico,—and near to Nopalacan, a small village situated at the junction of the highway that leads from Puebla to Jalapa, *via* Perote, as well as of the conceded line of railway from Vera Cruz to Puebla, *via* Jalapa and Perote (see page 25). Between this station and the next the traveller has a full view of Mount Malinche (*Malitzin*), the name of which was given to Cortes by the Aztecs. Several legends are attached to the name and mountain. According to one of them the ghost of the royal daughter of a king, named Malitzin, haunts the lake of Chapultepec (see page 89) at daybreak; she also makes her appearance at a source near to the convent of *Atzacapozalco* (oh, happy monks)! But the legend does not say if she attends the two places at the same time. The other legend is still more marvelous and tragic :

A long time ago, (all old tales begin so,) the mountains of *Malinche*, *Popocatepetl* and *Ixtacihuatl*, were no more nor less than animated monsters, having the use of their limbs and tongues, of which they made an immoderate use, as we shall see hereafter. *Ixtacihuatl*, (the white lady), was the wife of Popocatepetl, and a very unhappy one too. Her husband was always

smoking, thence his name, and Ixtacihuatl, who was very nervous, could not bear the smell of sulphur, which is quite natural, for we know ladies who cannot even support the smell of tobacco, much less of sulphur. The unlucky spouse, in her sorrow, threw an eye of despair on the brilliant and elegant Malinche, the star of America, for she was smitten by his brightness. He was born on a rich soil and was of noble extraction, and she hoped that for love of her, he would deposit at her feet the treasures of his fairy land, thus charming the loneliness of her barren regions. The star was not insensible to the unhappy fate of the White Lady, and he pitied her from the bottom of his heart. Now, from pity to love there is but one step, at least, so say people who have experience in the matter. Ixtacihuatl was happy while listening to the sweet harmony of the zephyr which caressed her cheeks, and which was impregnated with the odoriferous perfumes of the rich vegetation of her lover's land; and they would pass days after days (read ages after ages), exchanging under the blue sky of the tropics the sweet word "love." But lo! one day, the old smoker surprised them in the midst of their ecstasy; and as he did not quite approve of the nature of their conversation, he slew both his consort and her paramour, *car les maris ne font pas toujours rire*. But pursued by remorse and his unextinguished passion for the departed wife, he regretted that he had not limited his vengeance to the Egyp-

tian custom, imported into Anahuac, and which consisted in cutting off the noses of unfaithful wives; but it was now too late, and in his despair he gave up his soul to the Gods, who changed the mortal remains of the three monsters into mountains, so that they might serve, then and forever, as an example to unfaithful wives. It appears, that from that day to this, there is not one in the country from whence the White Lady can be seen. From that day also the pygmies of Anahuac rejoiced in contemplating, wrapped in their white winding sheets, the gigantic *Gog* and *Magog*, whose simple murmurs did no longer shake mounds and vales!

By the time the reader has admired Malinche and wandered in the supernatural world, the train arrives at

*Huamantla*, 102½ miles from Mexico.—Its name is mentioned in the history of the Independence, together with that of Sesma, one of its heroes; and also in the war against the American invaders. The name of President Juarez has been added to its original one, for it has been recently called *Huamantla Juarez*.

Geologists will find there fine specimens of marble, which has a great resemblance to the soap stone of California; but more so to the Algerian onyx.

On the line between *Huamantla* and the next station there are several iron bridges thrown over the torrents and waterfalls, produced by the drainings of Malinche. (The Aztecs pretend that they are the

tears shed by the daughter of Malinche !)

*Apizaco*, at eighty-six and one-half miles from Mexico.—This is the junction of the branch line to Puebla, and from that fact the village took birth. There is a good restaurant, where an excellent meal is served for seventy-five cents at the arrivals of the up and down trains; English, French, German and Spanish spoken. The altitude here is 7,910 feet; but at the hacienda of Acocotla, which we passed on the road, we were as high as 8,810 feet, the culminant point of the line.

*Guadalupe* (hacienda), is at a distance of seventy-seven miles from the capital.

*Soltepec*, seven and one-half miles further on, and 8,224 feet above the level of the sea.—Hence the track goes down a gentle slope to the capital.

*Apam*, at fifty-seven and one-half miles from Mexico.—This borough is the central point for the sale of pimienta, especially of the *quesadilla* and *chalupa* kinds, which are the basis of all Mexican cooking. In the plains of Apam there are many haciendas, amongst which is that of San Diego Notario, where the Mexican General, Porfirio Diaz, gained a victory over Leonardo Marquez, in April, 1867, during the conflict between Maximilian and Juarez.

*Irolo*, at forty-seven and three-quarters miles from Mexico—is the central market for the sale of *pulque*, the stations of Soltepec, Apam, Ometusco and La Palma being the most important deposits.

This beverage is extracted from the plant called *maguey* (aloes), which the traveller has seen so many of since the train left Boca del Monte, and which cover the plains to the gates of the capital, and even the whole valley. This plant is the manna of the natives. It gives them fruit, liquid, paper, yarn and needles. When the plant arrives at maturity (ten years old), it measures as many as eighty-five feet in circumference. An incision is made at the foot of it, generally in the centre; the heart is cut out to form a reservoir, into which the juice of the leaves collects. This juice is aspired by the breath into a long dried pumpkin, called *Acocotl*, (water throat) and then emptied into a sheep's skin. In this state it is called *Tlachique* (mild pulque). It is taken to the hacienda, poured on a cow's hide, stretched on a frame, the hair being inside, and left there to ferment; after which, it is put again into sheep's skins and shipped. The pulque of temperate regions is far superior to that of the hot climates. This process was first put into use by a maiden, the handsome Xochitl, who was married to Tepalcaltzin, a Tolteca king on the 26th April, 1045. Pulque is the national drink, as wine is that of the east and south of France, and cider of its western region. The natives cut a leaf of each plant into the shape of a cross, so that it may live long and yield much.

*Ometusco*, at forty-two miles from the capital, is the station

where travellers alight to take the diligences to the mining county of Hidalgo *via* Pachuca, Tulancingo, etc.

*La Palma* comes next, but is of little importance.

*Otumba* lies at thirty-four and one-fourth miles from Mexico; it is a small town of 4,584 inhabitants. In 1520, a handful of the conquerors, seconded by the Tlascala Republicans, faced the Mexican army in the mountains which surround the city. For seven days they fought in sight of the pyramids of Teotihuacan; but the temerity and valor of the former triumphed over the patriotism and fanaticism of the latter; 278 years later (1798), at the feet of other pyramids, which served as models to those of Teotihuacan, another celebrated invader addressed his soldiers thus: "*Du haut de ces pyramides quarante siècles vous contemplent!*"

*San Juan Teotihuacan*, at twenty-seven and one-fourth miles from the capital, *i. e.*, at one and a half hour's ride by the train, is the station where visitors take the diligence to visit the pyramids of Teotihuacan (see page 108.)

*Tepeapán*, at twenty and one-fourth miles from Mexico, is the last station but one before reaching the capital. At each train there is in attendance a conveyance for Texcoco, a city situated on the eastern side of the lake of the same name, and on the western borders of which stands Mexico City itself. After having followed the borders of the above lake for several miles, the traveller per-

ceives *Guadalupe Hidalgo* on the other side of the track, *i. e.*, to his right. As this town, by its historical facts and religious importance, merits a special visit, we have classed it in the chapter of "Villages." (See page 89.)

*Arrival.*—Now, let the traveller strap up his rug and rehearse the words he has learned, by that time the train will be in the station. Those who have taken through tickets will be met at the station by the agency's correspondent, and everything will be provided for them, conveyance and apartments; but those *qui ne sont pas aussi favorisés*, must take a carriage, for the cars which meet the train stop on the grand square. After having been jolted about on the uneven pavement of the city they will arrive at the hotel, which they have chosen out of our list (page 71.) The fare of the carriage, for any drive, is two reales or twenty-five cents and double that amount for one hour or part of an hour. It is customary to give the driver a gratification, but not obligatory. (See page 51.)

In Mexico, although there are restaurants under the same roof as the hotels, they do not belong to the same proprietors; therefore, if travellers have not made preliminary arrangements, on taking their tickets, they will need to make terms with each one.

There is a service of horse cars from the depot to the Plaza Mayor and *vice versa*. It leaves the square at 5:00 P. M. to meet the train from Vera Cruz, and at 4:30



A. M. to take the passengers for the five o'clock train for Vera Cruz.

Passengers' baggage for conveyance in the passenger trains is received and booked in Buenavista station every day, from 9:00 A. M. to 12:00 M., and from 2:00 to 4 P. M. The luggage office is also open, as well as the ticket office, one hour before the departure of the trains. The Express Mexicano, Calle de Escalerina, takes charge of travellers and luggage for the station and abroad.

#### CHAPTER IV.

##### MEXICO CITY.

It is impossible to trace out an unvariable itinerary. We have, therefore, classed everything worthy of tourists' attention in alphabetical order, leaving to *cicerones* and tourists themselves the choice of their daily excursions. But we strongly recommend the following distribution of the day, on account of the climate: All out-door sights, to be seen early in the morning; lunch and *siesta* from 12 to 2 P. M.; indoor visits from 2 to 5 P. M.; drives to the *paseos* (promenades) from 5 to 6:30 P. M. As Mexico is near to the tropics, there is no twilight, so it is prudent not to remain outside the town after sunset.

The altitude of the capital, that travellers from the coast attain in a few hours, and the fa-

tigue of a sea voyage and railway trip generally cause them to feel unwell the second or third day of their arrival. Violent head-aches, bilious attacks, heart-burns, and a difficulty to breathe, are mostly what hail them. (See medical advice, page 15.)

The capital of the United States of Mexico is situated by 19° 26' 12" 3 of latitude N., and 99° 6' 45" 8 of longitude W., according to the meridian of Greenwich. The difference of time between Mexico and Greenwich is 6h. 36' 56". This city, which was put under the protection of St. Philip of Jesus on the twelfth of January, 1629, stands in the middle of the Valley of Mexico, which measures forty-five miles by thirty-one miles, and contains 700,000 inhabitants. Its climate is temperate, never being over 70°, nor under 50° Fahrenheit, although it is in the same altitude as Vera Cruz; but this comparatively low temperature is due to two causes, viz.: its altitude being, according to Humboldt, 7,146 feet above the level of the sea; and the vicinity of the Cordilleras, which encircle the valley, and of which two of the highest points, Popocatepetl and Ixtacihuatl, are covered with perpetual snow. The barometer stands at twenty-two and one-half inches, and water at boiling point marks 190°. The longest day is of thirteen hours and ten minutes, and the shortest, ten hours and fifty minutes. Fruits and flowers grow in profusion; but the European fruits have not the savor of their orig-

inal country; neither have the flowers the vivid colors or odor which they possess in lower regions. The population of the city is now reduced to 180,000 inhabitants, from 800,000 that it numbered in 1519. M. Garcia Cubas says 260,000. The truth is that the *truth* is not known. The streets are at right angles, from north to south and east to west. Their names change at each block, which is very inconvenient. At the extremity of each line of streets, in the distance, are plainly seen the mountains which surround the valley. The income of the city averages \$860,000, and its expenses \$856,000. As we have already stated (page 10), Mexico stands on part of the old bed of the Lake of Texcoco, out of which it sprung, but the borders of which are now embanked at a certain distance from the capital. The actual level of its water is thirty feet lower than it was when the waters of the river Cuautitlan fell into it. The valley contains, also, the lakes of Chalco, San Christobal, Zumpango, Xaltocan and Xochimilco, the six lakes cover fifty square miles. This topographical position gives the explanation of the Indian name of the valley, "*Anuhuac*" (by the water-side).

The levels of these lakes are reduced by evaporation, but not sufficiently to preserve the valley from inundations. The capital itself has been seven times totally covered with water: in 1446, 1553, 1580, 1604, 1607, 1617, 1620; and five times partially

flooded, in 1629<sup>1</sup>, 1630, 1748, 1819 and 1865. At the corner of Callejon de Espiritu Santo and 2d Calle de San Francisco, there is an animal's head carved out of the stone wall and gilded; it shows the height attained by the flood in 1620.

The lake of Texcoco, into which run the waters coming from the town, and brought there by the viaducts and the canal of Chalco, far from having an outlet, is also the deposit of the waters running down the rivers on its eastern side, and produced by the drainings of the neighboring mountains. The result is, that evaporation alone keeps down its level, but it is not, even in dry weather, sufficiently low to establish a current through the capital; so that stagnant water is to be found at two feet under the pavement of the city; and were it not for the rarefaction of the air, there would be permanent epidemics. This want of an outlet for the waters of Lake Texcoco is the sole cause of floods during the rainy season.

The necessity of draining the Valley of Mexico was the first preoccupation of the Spaniards, when they found out the error they had committed by not rebuilding the capital at Tacubaya, instead of on the site of the old Tenochtitlan. They began the work of the draining on the 28th December, 1607, by making a tunnel, which fell in, in 1620.

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<sup>1</sup> On the 20th June, 1629, the water in the street attained three feet high. The flood lasted two years.

The outlet being stopped, the current produced by the river of Cuautitlan and the waters of Lake San Christobal rushed into Lake Texcoco, and flooded the city, which remained under water several years; after which the tunnel was cleared out, and became the actual *tajo* (cut) of Nochistongo. The first project was to put all the lakes in communication with this canal, which was to carry their waters out of the valley, down the slope of the mountains which encircle it on its northern side. The tunnel was completed in one year, from the mountains to Huehuetoca, a small village near to the lake of Zumpango; thence the name of "*Desagué de Huehuetoca*" (draining of Huehuetoca), under which the outlet is now known. But the Spanish engineers had based their calculations on incorrect levels, Huehuetoca being at an altitude of 7,399 feet, whereas that of the lake of Texcoco is at 7,340 only; so that the cut only serves to carry away the waters of Lake Zumpango and the river Cuautitlan, the original course of which was derivated at the same epoch. Simon Mendez, a Mexican, suggested the idea of using the river of Tequisquiac as the outlet for the surplus of the waters of the valley. On the 15th December, 1774, J. Velasquez de Leon proposed to the municipality of Mexico to drain the valley by cutting a canal from the northern side of Lake Texcoco, passing through the bed of Lake Zumpango, and communicating also by a tunnel to the river of Tequis-

quiac. In 1802, Castera submitted the plan of putting in communication the lakes Texcoco and Zumpango, and the latter with the cut of Nochistongo; but he placed his canal more to the east of Lake Texcoco than that of V. de Leon. In 1858, Smith, an American engineer, taking up the ideas of Simon Mendez and Velasquez de Leon, made the project to bring to their tunnel the waters of Lakes Chalco and Zochimilco, by the continuation of the actual canal of Chalco, and those of Lake Texcoco, by a branch canal falling into the former one. Several engineers having approved of this last project, a decree was issued on the 27th April, 1866, naming a commission to examine it. Its report being also favorable, the works were begun in June following, and continued by the actual government with the product of the contributions voted for the desagut, on the 7th May, 1832, and which produces in round numbers \$300,000 a year. The desagut of Huehuetoca is also kept in order by the same means. The works hitherto executed, of Smith's project, are the sinking of the airing wells of the tunnel. Finally appeared, in 1875, the project of Vicente E. Manero. It consists, first, of cutting a canal from the river San Bernardino, which falls into the eastern side of Lake Texcoco, to that of San Christobal, following the curve of the former one; thus crossing the rivers which feed it, and carrying away their waters. Second, of putting into

communication the lakes of San Christobal and Zumpango with the tajo of Nochistongo. Third, of dividing the bed of the lake of Texcoco into longitudinal and transversal canals, to receive the waters from the town, for which a certain current would be established; the level of said canals to be under that of the city sewers. These canals would be wide and shallow, so as to offer the sufficient surface of evaporation required by the altitude of the valley. This project is now before the government, and we trust it will at last be adopted.

The soil of the valley is generally detrital, and of a modern alluvium. It contains a large proportion of carbonate of soda. In many parts, where volcanic lava supersedes, there is no vegetation whatever. In several other parts, mineral waters and naphtha are to be found. The earth pulverizes into a very fine dust, so that in the dry season the town is dusty, and, consequently, muddy in the rainy months of June, July, August and September, during which the rain falls (*aquaceros* showers) in the afternoon or night, thus flooding the streets for several hours; because, as we said above, the current through the sewerage is insufficient. But the mornings are bright, and it is dry under foot. As it has taken place in Europe, the climate of Mexico has undergone a change; for we remember the time (twenty years ago) when the showers fell at the same hour every day, from one to two, P. M.; now there is no

fixed time. We call the attention of the learned to this fact.

When Hernand Cortes landed at Vera Cruz and described to the natives the mighty power and glory of his master, the King of all the Spaniards, they exalted, in their turn, the grandeur and riches of Moctezuma, the Astec emperor, whose capital was "*Tenochtitlan the Superb*;" and when the conqueror received the rich presents sent to him by Moctezuma, he conceived such an idea of the riches of the interior that he resolved to make his way *per fas* or *nefas* to the capital. The reader can follow on the map the route he pursued through Jalapa, Soconhima, Colotlan, Xalatingo, Tlascala, Cholula, the valley which separates Popocatepetl from Ixtacihuatl, Ameca-Meca, the south of the lakes of Chalco and Xochimilco, Colhuacan and Ixtapalapa.

That prodigious march of a few men amongst a numerous warlike population may be attributed to different causes, viz: the genius of Cortes and the bravery of his followers; the amazement and fear of the natives at the noise and deadly effects of fire-arms and at the sight of horsemen; for they believed that man and horse were but one supernatural being.<sup>1</sup> And finally the friendship of the Tlascala republicans and the protection of the devoted and beloved Marina,<sup>2</sup> who revealed to her

<sup>1</sup> Recent discoveries of horses' teeth in the stratas near Tlascala prove that that species of animal had existed in this country but had disappeared.

<sup>2</sup> She finally married Juan Jaranillo.

lover the conspiracy of Cholula, plotted by the natives to destroy all the Spaniards.

Cortes made his first entry into the capital of the Aztecs on the 8th Nov., 1519. Moctezuma went to receive him and took him in state to his palace of Axayacatl. But the abuses of the conquerors and their thirst for gold soon caused dissatisfaction amongst the Aztecs. They drove the Spaniards from the city and mortally wounded their own emperor, whilst he was trying to calm their furor; he died four days afterwards. It was on the night of the next day (1st July, 1520) that the Spanish chief, sinking under the despair of his defeat and the loss of so many brave companions, sat prostrate and wept under the tree known as *El arbol de la noche triste* (the tree of the sorrowful night), which is still to be seen in the village of Popotla. It is a conifer called *Ahuehuete* (cypress). An attempt was made on the 2d May, 1872, to burn it; but the flames were extinguished in time to preserve it from entire destruction. It is now surrounded by an iron balustrade, presented by Messrs. Barron, Forbes & Co., of Mexico.

Cortes soon recovered from his momentary discouragement, and after having rallied companions and allies, he finally conquered the proud city on the 13th August, 1521. On the night of the 24th December previous, Cortes had completed his plan of attack. In opposition to the *Noche triste*, that night was called *La Noche Buena* (The good or lucky night).

The Aztec capital, "the Mexican Venice," was cut throughout with canals. The besiegers were obliged to fill them up as they proceeded, with the ruins of the buildings; thus gaining ground, foot by foot, so bravely was the city defended under the young hero Cuattemotzin, who was only 23 years old. After having reduced the town by destroying it, the conqueror retired to Coyoacán, whilst the remaining population cleared it of the dead foes and friends, the number of which was estimated at 400,000!

The actual Mexico then sprang up on the ruins of the once heroic Tenochtitlan, and, as we said above, the borders of the lake were thrown back to where they now stand, and on which, embankments were made to preserve the city from inundations. The canal that comes from the lake of Chalco over which is thrown the bridge of La Leña (see page (74), is the only one that gives to tourists an idea of "The Mexican Venice."

Early in the morning, did we say, is the only time to see Mexican out-door life, in all its picturesque aspects. Shops and offices are opened very early, for all healthy persons are in the streets: ladies, draped in their lace mantillas, going and coming from church and shopping; *Hacendados* and *rancheros* with their broad-brimmed hats (*jaranos* or *sombreros*); their leather (*chaquetas*) jackets and pants, through the outside seam of which flows a *calzonera de manta* (calicot pant); their *cotona*, cor-

sage, and mounted on fiery horses richly caparisoned. *Indios*, Indians, the man carrying in open worked *huacals* (dorsels): live stock and fruit; the woman, her child on her back and 'provisions in her arms—both half-clad in blue woolen serge. Half-bred Mexicans (*leperos*) hawking fruit and *dulces* (sweetmeats), in their dirty cotton rags and tattered *zarape* (local rug), or a piece of old carpet; a cigarette over their ear and a medio (6½ cents), inside it. Mules and asses driven by swarthy looking wretches, half-naked but not half-fed. *Muchachas* or *chinas*, (girls), with black and green plasters on their temples (*chiquiadores*, a cure for head-ache), and bright colored skirts; waddling along bare-footed. Ragged and shoeless soldiers, followed by their women, wrapped up to their eyes in their *rebozos* (a local scarf), to hide the filth of their skin and linen, which are of the same dirty brown. Priests gliding close to the walls, concealing under a long and dingy Spanish cloak the plumpness of their figure; casting side-looks and appearing as if they were still conspiring; and *quien sabe* (who knows) but what they are? for they cannot reconcile themselves to the loss of their temporal power in Mexico, no more than the Pope does in Rome. All that picturesque and kaleidoscopic *ensemble*, is so much the more striking, that it contrasts with the stiff and formal European dresses, which appear like so many spots of soot falling on a bright colored ball dress, or a flock of crows mingled with a flight of

Mexican parrots and cardinals.

The sun arrives at the meridian, and the Mexicans retire to their homes. Until three o'clock they eat, smoke and sleep; after which, they attend to their business, and the ladies pay visits and drive to the *paseo* (promenade) in low and light colored dresses.

The evening is spent at the theatre, where ladies put as much care in their *touche*, as the men neglect the first elements of *savoir-vivre*; for not only they despise the use of gloves, but they keep on their hats in the presence of the ladies, and smoke under their noses; it is true that the latter puff out now and then behind their fans a *souffçon* of smoke, so after all it is "puff for puff" or "piff for paff."

The streets are watched at night by 683 *serenos* or policemen; each one puts his lantern in the middle of the street. There are 300 others on foot and 378 mounted policemen in the Federal District.

In spite of our admiration for the better half of human kind, we must state, that, taking into account all *circumstances atténuantes*, the Mexican men are in *general* better looking than the women (some think *vice versa*); but the women are much more refined than the men. It is true that a man requires less than a woman to set him off to advantage; and that the plumage helps to hide the irregularity of the form, but still their *all* is superior. When young, some women have a sweet face; but it is "*La beauté du diable*, and *roses, elles du-*

*rent ce que durent les roses, l'espace d'un matin.* As they grow old they become very stout. But they possess moral qualities far superior to those of the men. They are highly domesticated, good mothers, and tender wives. Moreover, they are animated with a great patriotic spirit, and are the worthy descendants of the matrons of Saragoza. The men are very acute and sharp, they have immense resources of imagination, and no race of men knows, as they do, how to get out of or turn round difficulties.

The Mexicans are to the Spaniards what the Americans are to the English, *i. e.*, they possess the qualities and faults of their forefathers to excess. The Mexicans in general are mild, the lower class is even humble. Their politeness is extreme, their manners affable; so excessive even, that one must never *les prendre au mot*; but merely take as a politeness the usual by-word, "my house is yours." Although they are patient, they do not possess the perseverance of Europeans, nor the go-ahead of Americans. Still less have they the punctuality of both. Nothing can be decided *at once*, the word being replaced in their vocabulary by that of *mañana* (to-morrow). It would appear as though they all learned in their youth the following maxim: "Time is the tool which man receives to execute his work, patience is the handle;" but they were certainly not taught that "Time is money." Although they put off everything to the

morrow, they never provide for it; leaving to providence or the saints, to take care of it for them. One single example will illustrate the fact: A Mexican *avant* was called upon to extract the mineral contained in the ore of a mine near Mexico. He constructed his furnace, left to another person the care of experimenting it, came to Mexico, and surrounded the image of the Virgin with candles, beseeching her to ordain that his apparatus be successful.

With the working class, the unforesight of the morrow goes so far, that they never save anything; they live from day to day, from hand to mouth, not caring for the future; and if, by the Wednesday of each week, they have earned enough to find them in pulque, cigarettes, and food (and what food!) until the Monday, they will idle away the other part of the week at the *pulquerias*, or sit scratching the strings of a *jaramita* (small guitar). The complexion of the Indians is of a dark brown, but the Mexicans are naturally whiter, according to their more or less distant Astec origin. Nevertheless, the climate itself gives a light cast to every one; for Europeans themselves partake of it, when they reside a certain time in the country. Some Mexican ladies correct that imperfection by using *cascarilla*, a white powder made in Yucatan, of pulverized egg and sea shells; it replaces the *poudre de riz*, of which European ladies abuse so much. The hands and feet of the Mexicans are very small and well

shaped ; their teeth are fine, although they are large, and their mouths advance a little, which give them a resemblance to english ladies, of whom Queen Victoria is a striking specimen. Their eyes are large, black, and bright ; their hair plentiful but coarse. It is rare to see a bald-headed man in Mexico. It is supposed that they owe the preservation of their hair to the habit of washing frequently their heads with soap. Besides, the average life-time in this country is much inferior to that of Europe and United States of America, except for the Indians, who live to an advanced age. As to the demeanor of the ladies, it has something graceful and voluptuous in its *abandon*.

The poorer classes live in the open air. Amongst them, everything is in common: their meals, courtship, and quarrels ; their pleasures and their troubles, just like the *provençaux* of France, the catalans of Spain, and the lazzaroni of Naples; they transact their business and family affairs in the street, and loll away in a *dolce far niente*, most of their time. But the richer class goes to the extreme, for their homes, as a rule, are impenetrable, not only for foreigners, but for their fellow-countrymen ; the result being that there is no society in Mexico. Foreigners alone hold receptions. So it is very difficult, if not impossible, for strangers to form an exact idea of Mexican society. When a Mexican is not at home, he can be found at his druggist's, his tobacconist's, or his barber's. The latter has retained

part of the attributions of the Spanish Figaro ; he bleeds and applies leeches. We cannot say if he fulfills the duty discharged by the apothecary in the *malade imaginaire of Molière*. When a young man wishes to court a young lady, he passes and repasses under her window, on foot and on horseback, and pays organ-grinders to play under her window of an evening ; this custom is known as "*hacer el oso*" (to play the bear) ; he is called a *novio* (bridegroom), and she a *novia* (bride). The difficulty of approaching one another has brought into use the *abanica*, the language of the fan, and the *ojena*, that of the eyes. As a French writer says : "The two form a pair, and one alone is enough to bewilder a man."

On Sunday mornings, a large number of *ladadas* stand in the main street, decked out in their *Sunday clothes*, to see the ladies come from church. They remind one of Mrs. Tussead's gallery of wax figures. A catalogue would be useful, as there can be seen ministers, senators, deputies, generals, and *tutti quanti*.

The high commerce and industry of the whole Mexican republic are mostly carried on by foreigners, for the Mexican capitalist is neither an industrial nor a speculator in business. He places his money in real estate, and mines, or lends it at a minimum interest of one per cent. per month. Some few send a reserve capital to Europe, to fall back upon in case of revolutions. Therefore, as



Mexicans scarcely ever undertake a new business, there is a large field for foreigners, who would come to the country with a small capital ; for there are trades and industries which do not yet exist, and many others only represented by one or two establishments. Although we find fault with the Mexican government in several cases, we are bound to say that it gives all possible encouragement and protection to industry, by allowing machinery to enter free of duty, and by adding an additional duty on foreign goods, when the manufacture of the same begins in the country. As a general rule, we do not approve of duties ; having been a free-trader all our life, and our father having been one of the first four founders of the Anti-Corn Law Society No. 1, of Nottingham ; Richard Cobden, having belonged to the Anti-Corn Law Society No. 2, of Manchester ; but we think that in a country like Mexico, it is necessary to protect a new-born industry, gradually reducing the duties as the manufacturers acquire experience, until it finally disappears.

But if we state that education, science and industry have advanced and are progressing in the Mexican Republic, we must add that there is less confidence in business transactions than formerly. Now-a-days, Mexicans (not merchants) do not attach any importance to letting their signature go to protest. What a difference when we compare it to the time (as late as 1840) when they borrowed thou-

sands of dollars of each other on their simple word, which they never forfeited ! As Balzac would have said : "*Oùtaient des gens qui n'étaient pas assez instruits pour manquer à leurs serments.*" Still, we must add that time transactions in business are punctually met, even in absence of notes or bills. So it is in the retail trade, where mostly all is sold on time, and it is curious to observe that the lower class of Mexicans pay very well.

The retail trade, which deals with the natives, generally overrates its prices, the latter having the habit of bating them ; it is not so when foreigners buy in shops ; but by the same reason that the lower class haggle for reduced prices, they always ask more for their goods than they intend to accept ; therefore, as a general rule, when strangers have to buy of hawkers or open stall dealers, they can get the goods for half the price asked for them.

When describing the aspect of the streets, we mentioned the poor wretches who follow the Mexican soldiers. If, during their peregrinations, tourists hear of an encampment of troops, it would amply pay them to go out of their way to visit it. During the day the soldiers lounge in the shade, smoking or sleeping. Their wives are washing the officers' linen at the neighboring brook, whilst keeping an eye on their naked, swarthy looking urchins, scrambling in the dust or

mud, according to the season, with masterless dogs, which follow the troops. When night comes on, by the trembling light of a solitary candle, one can witness the men, women, children, horses and dogs, fraternally hugged up *pêle mêle*, under a shed on the straw, each one close to the other, to keep one another warm; thus giving to fleas, (the inseparable companion of all Mexican *troupier*) a variety of tough and tender skins; a refinement of fresh and stale beverage.

Each different part of the people's dress and the horses' harness, which we have only named so far, merits a special notice; for howsoever queer some of them may appear, they have their *raison d'être*, and foreigners who live long in the country recognize the truth of the old saying: "When you are in Rome do as the Romans do." The wide and thick-brimmed hat is to protect the head from the sun, which is treacherous; for although it be cool in the shade, it must not be forgotten that we are under the tropics. The yellow leather dresses are calculated to equally protect the wearer from the sun, rain and evening breeze. As to the zarape, it is no more nor less than the *poncho*. It serves as an overcoat out of doors, and as a blanket indoors. It is the plaid of the Scotch, and of late years the plaid or shawl has virtually replaced the zarape. The rebozo is also of Spanish origin. The mantilla gave birth to it; but instead of being, as in former days, made

of Barcelona cushion lace, those worn by the medium class are cut out of lever machine-wrought lace, made in Nottingham, called "Spanish blond." The rebozo of the poorer class has the shape of a scarf. It is woven in the country with cotton or a mixture of worsted or silk. It is worn like the mantilla, and falls as low as the waist, and serves to carry burdens and even children; but is especially used to hide the uncouth, forlorn state of women's hair and linen; for under it, there is usually nothing to protect their naked bosoms but a low, dirty shift.

Similar to the Arab, the Mexican is proud of his steed, to which he is often more attached than to his wife—just as the *Normand* is to his cow. The Mexican cavalier delights in adorning his companion, and he covers it with silver and gold; but besides the richness of its harness, different parts of the saddle are useful: for example, the round wooden pommel serves to attach the *lazo* (noose) when the *cavallero* has knotted the hind feet of wild horses, or the horns of cattle.

It is really curious to see the *lazoro* pursuing the animal, as he twirls over his head, with his right hand, a rope made of maguëy fibre, at the end of which is a noose. As soon as he is near enough, he casts the *lazo*, and so clever is he, that the loop catches the leg or the horns of the victim. The cavalier, with a sudden jerk, stops his horse, which stiffens its legs. He then twists the end

of the lazo round the mushroom shaped pommel of his saddle; the animal continues its flight and tightens the noose; the horse resists the shock, and the victim is thrown violently to the ground. This system is employed to catch cattle and wild horses on the prairies. But another process is employed to bring the latter once a year to the haciendas of their owners. A large space of ground is walled in, one single entrance being reserved, and also railed off in the shape of a funnel. Peones on swift horses, go out at a distance of several leagues, and on their way home they reduce the circle in which the wild horses are enclosed, until the latter find themselves in the presence of the trap, into which they rush at the sight of water and corn put in store for them. The gates are then closed upon them. The initials of the owner are marked with a hot iron under the hip of the colts, which are let free with the mares. As to the horses that are at age for sale, they are mounted without a saddle and let go. They bound into the space, over hedges and ditches, and it is only when they are exhausted that the rider makes them feel the bit and spurs; they are dompted. Then comes the breaking in with the bridle and the *Anquera*, a sort of caparison applied on the haunches of the animal, covering its hips and falling as low as the joints of its hind legs. It is made of thick leather, and its lower part is hung all round with iron balls, like mules' bells. Its

object is to steady the trot of young horses, and it is owing to that style of training, that the Mexican steeds are so agreeable to ride; their peculiar trot is called *paso* (pacing), and is similar to the *amble* of some French horses.

Travellers who cannot go into the country to witness the *lazoros*, may see a representation of it at bull rings; but as the latter are not allowed in the Federal district, no more than cock and dog fighting, they must go to Tlalnepantla, at three-fourths of an hour's ride from Mexico. It is worth seeing once, on account of the lazo throwers, and *el Toro del Pueblo*, (the people's bull), the horns of which are ended with wooden balls. Men and lads are allowed to go into the ring; they have no spears, no swords, nothing but red flags. The nimble leperos provoke the bull and get out of its reach, if they can; but if they do not, they are quit for a toss in the air, to the great joy of the spectators. Sometimes, it is true, they are picked up with a broken rib or limb.

Pious people of all religions, but more so Protestants, do not like to go sight-seeing on Sundays; but in Catholic countries, there are certain things that they cannot see or buy at on other days, such as bull fights and the *baratilla*, a kind of scrap fair for stolen and second-hand goods, that are to be found in Mexico on most of the small squares and under the arcades. There, lie scattered out on the ground, on Sunday mornings, quantities of old bits, odds and

ends of every description. This Sunday question reminds us of a young Englishman, who, telling his mother of the pleasures he had enjoyed at masked balls and theatres in Paris, and being severely reprimanded for having attended them on Sundays, very smartly observed "that in France there were no *Sundays*; they were all *dimanches*!"

Mexicans are as fond of *monte* as Americans are of poker, and we cannot say which of the two games is played the most, although gambling is not allowed in the Mexican Republic; but gamblers do here, as in all other countries, they play at their clubs and clandestine *tapis verts*. The gambling spirit of the Mexicans does not only show itself in the shuffling of cards, for they are equally crazy about mining and lotteries. How many hard earned fortunes have been sunk in mines in spite of their incalculable richness, which is seldom turned to account for want of proper management and engineering skill! For example: the country abounds in rich cinnabar ore, but hitherto there is not one Mexican engineer who has built a furnace capable of extracting the metal to advantage. Some ore does not contain less than 23 and 40 per cent. of mercury, the average being 3.90 per cent. As to lotteries, there were as many as three a week, besides the one of \$50,000 which was drawn every six months; but since July, 1875, there is only two lotteries authorized in favor of Railroads. The

principal prizes drawn every other day, vary from \$400 to \$1,000, others of \$10,000, and once a month \$20,000, and on the 5th May and 16th Sept. of every year the first prize is \$50,000. We esteem at one thousand the number of lottery ticket-hawkers who bore you at every step.

The different interesting features of Mexican life are so numerous that it would require volumes to relate them; but although we have already gone astray from the ordinary *cadre* of a guide, we are tempted to describe the ceremony that takes place at the death of young children. Instead of mourning over the corpse of their children, the parents return thanks to the Almighty for having called to Heaven another *angelito* (little angel.) Relatives and friends assemble around the deceased and feast.<sup>1</sup> Amongst the lower classes their libations even degenerate into orgies. The parents not only spend their scanty ready money; but they pawn their clothes and run into debt to celebrate with ostentation, the departure of the *angelito* for a better world. The burial itself is most primitive. The poorer class dress the corpse in white; crown and surround it with flowers, then stretch it out on a plank. The whole is placed on the head of a *cargador*, who takes the remains to its last abode, alone, without being accompanied by either parents, relatives or friends.

<sup>1</sup> In Egypt it was also usual to carry the coffin of a deceased relative around the feasting table.

When the deceased belongs to the richer class, the bearer is replaced by a small hearse, the body of which represents a cloud supported at each angle by an angel. It is drawn by two or four white ponies. Adults are taken to the cemeteries in hearses of the English and American model.

We have seen the attachment of the Mexican to his horse; we find another proof of it in the bathing establishments for men and horses. On alighting in the yard, the cavalier gives up his steed to the bathers, who strip it of its bridle and saddle, and let it free in a large arena, the floor of which is covered with a deep layer of sawdust; there, the horse rolls for a few minutes, then it is led into a large *piscine*, and when cleared of the sawdust, it is soaped from ear to shoe, and rinsed again. During this operation, the owner has also taken his swimming bath, in another reservoir. There are a certain number of piscines; the water is warmed by the sun; it serves the first day for men, and then for horses.

Prescott tells us in his history of the *Conquest of Mexico*, of the feather dresses of Moctezuma and his lords, and of feather pictures. Some of that fine work is yet to be seen in the museum of Mexico, and a feather picture representing the Virgin of Guadalupe, which is there also, proves that the Aztecs had arrived at a high degree of talent in that art. Even now, there are a few half-breed Indians, who represent birds on cards, with

feathers, and cover engravings, photographs and litho-chromos with them; but, although they are a curious specimen of the Aztec art, still they are far from perfection. The different birds of the country are also reproduced with colored silks, and figures of all sizes may be bought. They are made of stucco, wax and rags, and represent all the types of the natives from the *agudador* (waterman), to the picturesque Indian woman carrying her new-born babe, wrapped in her rebozo on her back and offering fruit for sale in the half of a large calabash; also the Indian *pintos* with their feather ornaments. To complete the list of curiosities which interest tourists, we must add the filigree jewelry, and the porous painted pottery of Guadalajara; the brightly decorated large bowls of wood, and small calabash ones, the *molinillo* (chocolate stirrers), etc., etc.

So as not to be imposed upon by the natives, it is prudent to buy them through an agent, Mr. Cuevas, No. 5, 2<sup>d</sup> Calle de Ancha.

Nevertheless here are a few prices:

A feather picture, from five to eight figures.....	\$8 00
A feather photograph of Moctezuma.....	4 00
Feather birds on cards, per dozen.....	from \$1 00 to 2 00
Silk birds.....	1 00
Wax and rag figures, each..	2 00
Small plaster figures, according to size, per dozen.....	1 00 to 2 00

At first sight strangers to Mexico are struck with the extreme cheapness of many things; but when they thoroughly investigate

the matter, they find that like all other countries where high duties exist, living is dear. Most solid table provisions are certainly very cheap, such as meat, vegetables, butter, game and poultry; but wine is expensive and bread is dear. Servants receive high wages, and do but little work; rents too, are heavy, and as to dress, it is exorbitant. To resume the question in a few words, it can be said, that the prices of the products of the country and native labor are generally low, but those of all imported goods and foreign labor are extravagantly high.

#### BANKS—*Bancos.*

Banco de Londres, Mexico y Sud America, calle de Capuchinas, No. 3, capital (£2,000,000) Limited.

Barron Forbes & Co., 1st de San Francisco, No. 9.

Benecke & Co., E. calle de Capuchinas, No. 7.

Bermejillo Pio, & Co., calle de Cadena, No. 21.

Graham Phillips & Co., calle Don Juan Manuel, No. 10.

Gutheil & Co., calle Ocampo, No. 1.

Haghenbeck, C. calle de Cadena, No. 5.

Lescurain & Co., calle Tercera Orden de San Augustin, No. 5.

Martin Daran & Co., calle de Cadena, No. 16.

Martinez & Co., calle Don Juan Manuel, No. 23.

#### CARRIAGES—*Coches or Carruajes.*

CARRIAGES without numbers outside, may be had by applying to the owners, at higher prices. The numbered ones are to be found in the streets: and those with

coachmen speaking English, at the doors of the hotels (negroes).

The fares are as follows:

From 6 A. M. to 10 P. M.	
For less than half an hour without stopping . . . . .	\$0 25
For one hour, or over half an hour . . . . .	0 50
From 10 P. M. to 6 A. M.	
For half an hour . . . . .	\$0 50
For one hour . . . . .	1 00

Gratifications to the coachmen are not obligatory.

#### CHURCHES—*Iglesias.* CONVENTS—*Conventos.*

The Republic of Mexico contains three archbishoprics, and fourteen bishoprics.

The long struggle for the temporal power of Mexico, between the liberal party and the Roman clergy, has finally resulted in the defeat of the latter. As long as Mexico was under the yoke of Spain, the clergy was in its glory.<sup>1</sup> Their spiritual power was illimited, and their temporal force was great; for the priesthood had based them on the fanaticism of an uneducated population; besides, the clergy held immense property, valued at \$144,000,000; and the income at \$12,000,000; and as landlords, they also kept the people under the pressure of their iron hand. But,

<sup>1</sup> "The monarchical Europe was the work of Catholicism. Politics were made to the image of the church. Authority was founded on a mystery. The Right came from above. Power, like faith, was reputed to be divine. The obedience of the people was sacred, and for that reason inquiry was a blasphemy, and servility to it a virtue."—*Lamartine: Les Girondins.*

like the clergy of all other Roman Catholic countries, they abused their influence.

Their prestige received the first blow when the Mexicans gained their independence. Little did Hidalgo think, when he deployed the flag of revolt, bearing the image of the Virgin of Guadalupe, that he, a priest, was giving the death blow to the power of his Church!

Instead of accepting the accomplished facts, and modifying the laws of the church to meet and comply with progressive ideas; instead of being satisfied with the Spiritual power, they made every effort to seize the government of the country, by fomenting revolutions, under the form of *pronunciamentos*, at the head of which were generals supported by their subsidies and moral influence. Their two sinews of war were so powerful, that they were successful several times; but they have been slowly losing ground since the year 1857.

The second serious blow they received, was the law<sup>1</sup> on church property; but they partly attenuated its effects. Priests not being allowed to hold property, caused it to be bought in the names of their relatives, so that really they still owned a large part of the real estate.

We were personally a witness of one of the outbreaks of hostilities between the liberal and clerical parties. It was on Lady-day, 9th of April, of the year 1857. Every

year on that day, the clergy was accustomed to present the keys of the Cathedral to the governor of the city, who kept them three days. That year, Governor Juan José Baz, now a deputy, presented himself as usual, at the head of a company of soldiers; but the vicar refused to give up the keys of Saint Peter. The governor ordered the church to be cleared, and made prisoners the priests then present in the Basilic. The archiepiscopal palace was at once surrounded with troops, and the archbishop himself confined within its walls.

Comonfort was then in power for the second time, but shortly afterwards, he was obliged to flee momentarily before Zuloaga, the victorious clerical general. Several presidents succeeded to each other, liberals and clericals, as may be seen by the list of rulers, one of whom, Benito Juárez, held his court at Vera Cruz. It was there, that he issued on the 12th of July, 1859, the law declaring the liberty of Religion, and the confiscation of the church property, in favor of the Nation, it was completed by that of the 14th Dec. 1874.<sup>1</sup> This state of things lasted until the French intervention, when the clergy recovered part of its power; Archbishop P. A. Labastada and Bishop J. B. Ormaechea having been named members of the regency (1864),

<sup>1</sup> Juárez had no doubt read the opinion emitted by Gremaud, at the theological tournament of 1406, viz: "The Pope and prelates are not the lords of the church property, they are only the defenders and proctors of it."—*E. de Bonnechose*.

<sup>1</sup> Law of 17th September, 1856.

composed of four persons only. But since the repossession of the power by B. Juarez, all laws concerning the church were again put into force.

On the other hand, Protestantism is making its way slowly but surely; the means employed by the missionaries being diametrically opposed to that of the Roman Catholic clergy. The latter proceed by working the *Index Expurgatorius* and by the suppression of knowledge.<sup>1</sup> The others conquer the minds and souls of the masses by the diffusion of education.

When we cast a look back to the days of the conquest, we cannot refrain from making a comparison: Hernand Cortes imposed the rule of Spain with the cross in one hand and the sword in the other; thus the conquered Aztecs were forced to repudiate their Gods and belief. Their civilization was destroyed and replaced by another one. Now, is the Mexican civilization of a higher order than under Moctezuma II., and would it not have been superior without the

<sup>1</sup> This mode of domination was copied by the Catholic church from the Egyptians; for in Egypt, before Jesus Christ, the priests were in possession of part of the land. Their power was so great that under Sesostris, they presided at the constitution of the state, thence their influence. They cultivated sciences to a high degree. This explains their moral superiority, which they always endeavored to keep over the people by maintaining them in ignorance, so as to govern and ransom them the more easily. Voltaire says somewhere: "An impressionable ignorant always finishes by becoming a devout."

intervention of Spain? The Mexican race traversed three and a half centuries of subjection to finish by the present republic, no better than those of Tlascala, Cholula, and Huehotzingo, but less stable. And has the race improved by the practice of Roman Catholicism and the intermixture of Spanish blood? We are led to doubt it, when we see the liberal ideas of the learned and compare the majority of the present generation to the remains of the Aztecs found in the country. The enlightened Mexicans themselves admit it, by encouraging Protestantism, provoking the immigration of Northern Europeans, and renouncing to encourage, as North America and Cuba do, the coming of Chinese to their country. To complete their project of reforming the race, we remind the Mexican government of the means employed in Greece to form their youths from their cradle; thus making them robust and courageous. "Their nurses did not confine their limbs; they made them fearless in the dark, and taught them to only complain by necessity. At seven years old, public teachers exercised them to work, to be patient, to bear fatigue, to the most prompt obedience, and subjected them all to the same rules, because they were all born to fulfil the same duties."

And now, that missionaries are preparing another religious reform, by the force of reasoning and logic, as well as by the benefit of instruction, are we not to hope that the principles of Wycliffe,



John Huss, Luther and Calvin will operate in Mexico the same result as they have done in England, North America and Germany? Will it not gradually regenerate this half-bred Latin race? The liberal minded Mexicans appear also to be of that opinion. *Ojala!*<sup>1</sup>

The propagation of Protestantism in Mexico is principally due to the efforts of two different missions. To that of "the Protestant Episcopal Church," at the head of which is the Rev. Doctor Henry Chauncey Riley, who has devoted a large

<sup>1</sup> On following up to their sources, the rivers of the Oder, the Vistula, the Pregel, and going from West to East, instead of finding numerous Protestant towns, clean and rich, one meets with Catholic villages, dirty and squatted around castles inhabited by brave but idle nobility, and surrounded by a crowd of Jews, who always pullulate wherever they can live on the idleness and ignorance of a half barbarous race.—*Thiers' History of the Consulate and Empire.*

Four great events which succeed to each other in the space of fifty years, mark the end of that gloomy Middle Age. *Caligano*, a poet of those days, called and prepared "*La Renaissance*," which name defines so well its character: The discovery of printing in 1450, which arms the human mind with the lever dreamed of by Archimedes; the taking of Constantinople by the Turks in 1453, which spreads in Europe the fertile remnants of Grecian civilization; the discovery of America in 1492, which extends the limits of the Universe, and the reform of Luther in 1517, which introduces for the second time into the Roman Catholic world, the principles of liberty which will finally absorb it; these events, which appear independent of each other, are the revelation of a want of curiosity which works on the minds of the new generations, and which their rulers can no longer satisfy. (*Chevalier Sarth.*)

part of his own fortune to his enterprise, and "the Methodist Episcopal Church," under the superintendence of the Rev. Doctor Butler.

After the events of 1857, a group of Mexicans, pious and liberal minded men, united their efforts to establish a new religious era in their country, by disarming the tyranny of Rome and encouraging the elementary and religious education of the people by the propagation of the Bible. Under the name, first of: "The Constitutional Clergy," and later of: "The Old Catholic Party," they rallied around them several priests, one of whom, Mr. Francisco Aguilar, took an important part. The second empire naturally retarded the movement; but did not destroy the sacred syndicate, for in 1865, we find the worthy leader organizing an Old Catholic congregation in a chapel of the old convent of La Profesa, calle San José del Real. There, he preached the emancipation of the Catholic Church. But his constitution did not resist long the opposition he had to contend with from the clergy and even from the majority of the population. He died soon after.

As he had not lived long enough to form his disciples into a well organized church, the flock saw, with dismay, that the congregation would soon be drifted asunder, and in the year 1868, they resolved to send a deputation to the United States of America, to ask for aid.

The Rev. Henry Chauncey Riley had all the qualities required; he is a real Christian, and possesses a profound conviction, a fine education, and a thorough knowledge of the Spanish language. Such is the young and successful presbyter who consented to make the abnegation of family ties and devote his life and fortune to the welfare of his fellow-creatures. He was received with open arms, and, in spite of the threatening attitude of the clergy and fanatics, President Juarez braving them, ceded, at a nominal price, to the Rev. Dr. Riley, the church of San José de Gracia, built in 1659, in the street of the same name. The first steps taken by the new minister were to establish a Bible depot, to circulate large numbers of Christian tracts, Bibles and New Testaments, and to propagate the translation of "*The Right of Reading the Bible*,"<sup>1</sup> to which Mr. F. Aguilar had greatly contributed.<sup>1</sup>

The opposition made by the Catholic clergy proved how successful he was; for every stragem was employed to stop this progress; but the impulse was given; the time was come for the people to open their eyes.<sup>2</sup>

The French occupation had largely contributed to make them feel

the deficiency of their elementary instruction. To the threats of murder, the Rev. Dr. Riley replied by issuing a new tract; and such were its effects that, amongst many, Mr. Manuel Aguas, one of the most prominent Catholic preachers of the country, joined the Old Catholic party. It was then, that a fanatic priest challenged the Protestant party to a public discussion, and retired *incognito* into the country to prepare his means of attack and defense. But Archbishop La Bastida (the actual one), did not approve of him, and not being able to discover his retreat, forbade him, through the newspapers, to attend the proposed controversy. The day of the spiritual tournament arrived; the church was crowded, and five or six thousand spectators could not be admitted. The Protestant and Old Catholic party defenders were at their post, and ready to treat the chosen text. "*Is the Roman Church Idolatrous?*"<sup>3</sup> But the provocator did not appear, fearing, no doubt, to

<sup>1</sup> Emile de Bonnechese, in his history of "*The Reformers Before the Reform*," quotes the following passage of a letter written from Bruges, by Gerson, the supposed author of "*L'Imitation de Jésus-Christ*," to Pierre d'Ailly, Bishop of Cambrai: "I speak from experience. I declare that in our cathedrals, and almost everywhere, they celebrate insane rites, which are the remains of the *sacriligious ceremonies of the heathen and idolaters*. The word of God, which is certainly the greatest remedy for spiritual maladies, and the predication of which is the principal duty of prelates, is abandoned as useless, and as if it were beneath their highness."

<sup>1</sup> The custom of reading the Bible in family circles was originated by the Bohemians.

<sup>2</sup> In a dominant church the genius of intolerance betrays its cause; in a weak and persecuted church the same genius mainly supports it.—Lord Lytton.

brave the wrath of his chief, and "*Le combat finit faute de combattants!*".....

That defection produced a great moral effect on the population, and was the cause of many desertions from the Roman camp to that of the Old Catholic party.

The new faith then took its *essor*. Every day brought new converts from the remotest parts of the country. Many cases of extraordinary conversions are told, and such has been the success of this new reform that the "Old Catholic Church of Jesus," as it is now called, has as many as fifty-nine congregations in the country, six of which are in the city of Mexico. A school is attached to some of the congregations, and it is really touching and edifying to witness the pious attendants, old and young, following in Spanish (for they all know how to read) the Divine service, and mingling their voices with the notes of the organ. Moreover, the worthy pastor has established an orphanage and asylum, in which he not only proposes to receive the helpless and give a religious education to the orphans, but also to teach them a trade, so that they may be useful to themselves and to the mission also, by

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Matthias de Janaw, the confessor of Charles VI., said that the Antichrist had already appeared on earth. "His deeds," said he, "consist in human fables and inventions, in the *worship of idols and false relics*."—*E. de B.*

In antiquity the Persians had neither temples nor images; they said that it was insulting the divinity to enclose it with walls.

spreading the Gospel throughout the country. The orphanage is under the direction of the pious and worthy Mrs. Hooker. Contributions in behalf of this very important and deeply interesting Christian work are very much needed, and can be sent to aid it, addressed: Rev. H. Chauncey Riley, care of the American Church Missionary Society, No. 3 Bible House, New York (United States).

The mission of the Methodist Episcopal Church entered Mexico in January, 1873, and at once commenced operations by purchasing premises in the cities of Mexico and Puebla. The property acquired in the capital was formerly the Convent of San Francisco, which a few years ago was probably the largest one in the world. It extended over four blocks of ground, had several churches, with extensive gardens and cloisters, and controlled large endowments. Its capacity for the entertainment of monks was immense. The law of the 17th Sept., 1856, broke up the vast establishment, which was divided into several portions and sold by the government to different parties.

The central portion, including the "patio" (yard) and cloisters (100 by 170 feet in extent), has passed into the hands of the Methodist Episcopal Church, and has been adapted to their mission purposes at a considerable outlay.

Two other parts are occupied by the Rev. Dr. H. C. Riley, whose

property they are, and the main church a most noble building, belonging also to him, is awaiting repairs, to be opened to Divine service.

The Jesuit historian, *Clavijero*, in his "Ancient History of Mexico" (Book V., p. 100), tells us that these premises are on the very site of one of the celebrated palaces of Moctezuma; and the missionaries when re-laying the floors found the proof of this fact by discovering one of the fountains which *Clavijero* described.

Moctezuma and *Clavijero*, could they arise from the dead to-day, would be confounded to witness the transformation that has taken place within the last two years upon this historic site of theirs. Instead of the pagan palace or the Romish convent here stand to-day beautiful Protestant churches, with vestries and class-rooms, and the Evangelical printing office of the Methodist Episcopal Church, a girls' orphanage, with thirty Mexican children, besides two parsonages for the missioners, and other accommodations.

Equally remarkable is the purchase made by the same church in the city of Puebla, where the latter mission has secured the central portion of the *Inquisition* building, several of the cells included; and out of these premises they have made a chapel, boys' orphanage, school, and parsonage—a very complete mission establishment.

From out of these cells were taken the ghastly evidence of the

terrible deeds done there in other days by the Church of Rome—deeds that can occur no more, and over which humanity, while it shudders at the sight, desires to draw the veil and leave them to their authors, to the just judgment of Him who, in His own time and way, will "bring to light the hidden things of darkness," and rectify and avenge all the wrongs of this world!

Besides Mexico and Puebla, the Methodist Church have extended their missions to Miraflores, Miscoac, Pachuca, Real del Monte, and Orizaba, with others around each of them, making at this date 14 congregations, four of which are in Mexico City; Trinity church (which is situated at No. 5 Calle de Gante), having three chapels associated with it in different parts of the city, and connected with each of them is a school.

Its hours of religious worship, on the Sabbath, are half past 10 A. M. and half past 7 P. M., and on Tuesday evenings at half past 7.

Besides the work in the Spanish language, this mission also provides religious services in the English language for residents and visitors, in all the localities except Mixcoac. The place where the English service is held in the city of Mexico is in the old Library Hall of the San Francisco Convent, at No. 12 San Juan de Latran, at half past 10 o'clock every Sunday forenoon. The pastor is the Rev. Dr. Butler, who resides at No. 5 Calle de Gante.

The general statistic of Protestantism in Mexico is: Congregations,

125 ; followers, it is supposed, over 6,000 ; teachers, 120 ; schools, 50 ; scholars, 1,500 ; missionaries, 4 ; total of persons employed, 150.

In one of the neatest and newest streets of Mexico, called Calle Cinco de Mayo, No. 8, is situated the Bible depot of the British and Foreign Bible Society.

This beautiful street is one of the results of the reforms instituted by President Juarez. Up to his time it was the site of one of those many monstrous convents now nomore. Thus the Bible Depot stands now where once stood the Bible's great opponent.

In the two front windows of the Depot are placed on one side open Bibles in foreign languages, on the other side open Bibles in the Spanish tongue. At all hours of the day may be seen Mexicans standing before these, either gazing in wonder on Arabic or Russian characters or reading in their own tongue "the wonderful works of God."

For several years previous to 1864, the British and Foreign Bible Society made repeated efforts to introduce the Bible into priest-ridden Mexico. Oftentimes its books were destroyed and burnt by order of the Archbishop of Mexico.

But with admirable persistence it continued to send its Bibles till, in 1864, Mr. J. W. Butler, of the Society of Friends, was appointed agent. Mr. Butler travelled with Bibles from place to place with a zeal and self-denial almost apostolic. Sometimes he was in dan-

ger of imprisonment, at other times in danger of greater perils.

In one of his journeys he provoked the following notice :

"NOTICE TO THE FAITHFUL."

"There has come to the notice of the Holy Mitre, that in this city they are selling Bibles, publicly, in the vulgar tongue and without notes, and their reading being prohibited by the Church, as is just, by the Bulls of the Supreme Pontiffs, and by the Holy Council of Trent ; by the order of the illustrious Lord Bishop, we make this known to the faithful, to the end that they do not purchase the said Bibles, and that those who may have bought, do not read them or retain them, but deliver them up immediately to the ecclesiastical authority."

Some, perhaps, did deliver them up to be burnt, perhaps others kept and read them, so that now, as the result in great measure of this earnest Bible work, there are more than one hundred Protestant churches in different parts of Mexico.

In the year 1872, the present Superintendent, the Rev. William Parkes, Congregational minister, was appointed agent. Mr. Parkes has had under his direction several colporteurs, whose work is to travel into the interior with Bibles.

In 1872, the issue from this depot was 10,002 ; 1873, 15,112 ; 1874, 25,302.

Perhaps for the past five or six years the annual average has been

a circulation of about twenty thousand copies of the Scriptures, either in whole or in part.

### The Cathedral—*La Catedral*.

The Cathedral of Mexico City, situated on the *Plaza Mayor* (principal square or parade), is flanked at its left by the *Sagrario*, which is the general parish church of the town, and an entirely distinct one. The Cathedral is erected on the very spot where Cortes found and destroyed the Astec *Teocalli*, dedicated to the Mexican God : *Huitzilopetchli*. When the conqueror distributed the land of the ancient city, he first gave this spot to the Franciscan monks to build a church on, but he changed his mind and gave them the land on which now stands the remains of their old church and convent and bought the land of the Plaza Mayor of them for \$40. A first Cathedral was built in 1530, but demolished, being too small.<sup>1</sup>

The body of the actual edifice was begun in 1573, finished in 1667,<sup>2</sup> and cost \$1,762,000, at the expense of the Crown of Spain. The towers were begun by Juan Lozano and finished in 1791, by Damian Ortiz, an American architect ; the cost was \$194,000, being a total cost of \$1,956,000. The

bases of its columns are cut out of the Astec idols found in the *teocalli*.

Its dimensions are as follows :—

From north to south.....	426 feet.
From east to west.....	200 "
Height of roof.....	175 "
Height of towers.....	200 "
Width of towers (square).....	32½ "
Height of statues from the ground.....	126 "
Their height.....	12 "

The two churches, forming one sole building, although of a different style of architecture, are surrounded by chains, supported by one hundred and twenty-four stone pillars. Thence the name of *El Paseo de las Cadenas* (the promenade of the chains), in which the Mexican population delighted on moonlight nights from eight o'clock P. M. until midnight, before the plantation of the actual garden in front of the basilic. At each of the two front angles of the square formed by the chains is a stone pedestal, measuring thirteen and one-half feet high. At each corner is a human skull carved out of stone, and on the top a wooden cross, seven feet high, around the basis of which is a stone-carved serpent. The emblem of these small monuments is as follows : the skulls remind us of Death ; the serpent represents the origin of the original sin, and the cross is the sign of the Redemption. The gates of the basilic are of the Ionic and Doric orders, as well as the towers ; as to the edifice itself, it is simple but imposing. Cemented in the wall on the west side of the Cathedral is the Astec calendar, carved out of a

<sup>1</sup> The Cathedral was founded by Carlos V. and a bull of Pope Clement VII. in date of 9th September, 1580.

<sup>2</sup> It was dedicated on the 2d February, 1666, although it was not finished, but finally dedicated on the 22d December, 1667.

block of basalt and weighing twenty-five tons, its diameter being eleven feet. It has been there since 1790, and is supposed to date as far back as 1279. It is divided into three hundred and sixty-five days with an intercalation of thirteen days for each cycle of fifty-two years, thus approaching the Asiatic calendar. There are *five* *similes* of it in wax, but they are not conform to the original. Photographs of it are preferable (see page 74). The interior of the Cathedral is of the Doric order.

There are five naves, fourteen chapels, and six altars. 1st. The altar of the kings, under which are the tombs of the Vice Roys. In the chapel which contains this altar, is also a crystal chalice, richly adorned, inside of which, on a gilded metal plate, are the skulls of Hidalgo, Allende, Adama, and Jimenez, and the bones of Mina and Moreno; the key is in charge of Congress; 2d. The altar of the Souls; 3d. The altar of Good Resolutions; 4th. The altar of Saint Joseph; 5th. The altar of Saint Laurent; 6th. The altar of Pardon, in which masses are said for the deceased. The Virgin was painted by Cabrera in 1700, and the Saint Sebastian, by the wife of Balthazar de Echave, in 1645.

The Glory of the Cupola was painted by the Spaniard R. Simeno y Planes, then the teacher of painting at the academy of San Carlos. On the first plan are placed the ancient patriarchs and celebrated women of the Old Testa-

ment. The choir is surrounded by a balustrade of metal called *tumbago* (pinchbeak). The one which is around the master altar is of the same material, as well as the 62 statues which serve as chandeliers. This balustrade and the principal front of the choir were manufactured at *Macao* (China), and weighs 26 tons. The master altar is preceded by 7 steps. In its middle is placed the Tabernacle, supported by 8 ranges of stucco colonnades, on the two first ranges of which stand the Apostles, the Evangelists and principal Saints, and on the third rank, a group of angels, among whom is the Virgin Mary. Then come intermixed the following treasures: six gold chandeliers, a cross, the body and pedestal of which are inlaid with precious stones, another cross of filigree, six dazzling bouquets, four more chandeliers, twenty chalices, six cruets and their stands, also of gold, a pix weighing 104 ounces of gold, value \$1,664, and covered with 1,676 diamonds; a chalice adorned with 122 diamonds, 132 rubies, 143 emeralds, the whole mounted on 84 ounces of gold worth \$1,344; two golden censers, the statue of the Conception in silver, weighing 88 marcks, value \$304. The principal censer, measuring one yard high, is enriched on one side with 5,872 diamonds and on the other with 2,653 emeralds, 106 amethysts, 44 rubies, 8 sapphires and weighs 704 ounces of gold (\$11,764); 11 lustres of 24 branches each, 2 pairs of large chandeliers, 4 perfuming pans, 2

yards high, 3 statues, another censer and a large quantity of silver and golden bouquets. But one important piece is now missing, the statue of the Assumption.<sup>1</sup>

It weighed 6,984 *castelones* of gold, \$1,089,504, and was covered with precious stones. The large censer and the greatest part of the jewels and ornaments were bestowed on the Cathedral by Emperor Charles V. of Spain. The sight of the Cathedral and its treasures recalls to one's mind the words addressed by the Alcade of Sevilla to the architect of the cathedral: "Build us a church," said he, "which will make posterity believe that we were mad."

In 1837, an earthquake caused such damage to the Cathedral that the canons were obliged to sell some of their treasures to meet the expense of the repairs. An old Mexican tells us that the most valuable of the marvels which were sacrificed was a lamp of 23 feet high and 9 feet in diameter. It contained 54 branches, and had cost \$71,343.

Besides the ordinary high and low masses, confirmation is given in the Cathedral every Sunday morning at 11 o'clock, and often by the Archbishop himself.

Hereafter, we give the names of the other principal churches only, the others being in ruins or converted into factories or houses, since the law of 1856. Before then, there were in Mexico; 78 churches and chapels, 15 convents of men and 22 of women. A re-

cent decree has dispersed the Sisters of Charity; the Mexican-born as well as those who came from France. It is said that the negotiations between France and Mexico for the re-establishment of political and consular connections, which were far advanced at one time, were broken off on that account. Many high-minded Mexicans, who had approved of the measures taken against the intriguing clergy, outdoor processions and the wearing of ecclesiastic dresses in the streets, deplored the destruction of the Order of the Sisters of Charity, who were so useful to the sick of all classes; but the Government based its measure on such reasons, which if true, explain its rigor:

Church of Incarnation, *La Incarnacion*

		1639
"	Jesus Mary	1621
"	Loreto	1819
"	Saint Bernard	San Bernardo 1685
"	" Clara	Santa Clara 1579
"	"	San Diego 1591
"	" Dominic	Doningo 1716
"	" Hypolytus	Hipolito 1599

At the corner of the wall which encloses the church-yard is a stone escutcheon in which is carved an eagle flying away with an Indian in its claws. An inscription dated 1874, states that this church was rebuilt in 1599, on this spot, where Cortes had made in 1521 an hermitage, in memory of the *noche triste*—it being the very site of his defeat and where was the ditch over which Pedro de Alvaredo made his famous leap that saved his life.

Church of Saint Fernand—*San Fernando* (1755).

<sup>1</sup> It dated from 1610.



It was in a wall of the interior of this church that "*La Sontag*," the singer, was buried. She died in 1856, at the same time as her natural son, Pozolini—some say of cholera, others pretend that a certain Count on his death-bed, at Brussels, confessed that he had poisoned them both, not knowing the ties which united the mother and son, and being jealous of their mutual affection.

Church of Saint John of God—*San Juan de Dios* (1729).

Church of La Profesa—*La Profesa* (1720).

The first establishment of La Profesa was founded by the Jesuits in 1592. When they were expelled from Mexico in 1767, the property was turned into the college of San Ildefonso, but on the 25th of March, 1771, the fathers of the Oratory of Saint Philip de Neri, bought it, and obtained on the 24th of December, 1697, a bull for the establishment of their congregation.

Church of Saint Catalina de Sena—*Santa Catalina de Sena*. In the chapel of the old convent of the same name, built in 1613, every year, on the 5th of March, there is the celebration of a miracle. It appears that on the night of the 5th March, in the year —, Jesus Christ, wishing to give a proof of his predilection to a nun of the convent, left his niche in the chapel, paid her a visit in her cell, and stamped on her hands and feet the marks of His own wounds. When he left her, it was raining, and so as to protect Him from being wet, she covered Him with her

rebozo, which was found around Him the next day. This miracle contains four miracles. 1st. The visit. 2d. It was the first and last time it rained in Mexico on the 5th March. 3d. The impression of the wounds. 4th. He who walked on the waves without wetting His feet, feared a few drops of rain! The almanack of Padre Cobas, for 1875, says: "Let those believe it who can do so, without laughing at such nonsense."

Church of The Sagrario—*El Sagrario* (1766).

As we have said above (page 59), this church stands by the side of the Cathedral, and is the principal parish church of the fourteen parishes of the city. According to the records of Cortes himself, the first Sagrario was erected in 1524; but it was destroyed by fire and rebuilt in 1766–68. Its style contrasts with that of the Cathedral, it being that created by the architect Churriguera, and of which there are so many churches all over Mexico.

Confirmation is given in this church every Thursday, at 11 o'clock, A. M.

Church of Saint Theresa—*Santa Teresa* (1701).

Church of Saint Vera Cruz—*Santa Vera Cruz* (1730).

Saint Antonio Abad—*San Antonio Abad*—(Church and Convent) were began in 1687. It was in the church that every year on the 17th January, the monks blessed the dogs, cattle, and asses of the whole valley. In 1842, the property was sold to M. Joseph Faure, and became the depot of

the line of carts between Mexico and Vera Cruz. It was sold in 1875 to the Rev. Dr. H. Chauncey Riley to establish his orphanage.

*The Jesuits.*—None of the religious orders underwent the same vicissitudes as that of the Jesuits. The latter first made their appearance on the 23d June, 1570, headed by Father Pedro Sanchez; they founded the Profesa in 1593, and others all over the country. Their first expulsion by Charles III. of Spain, dates from the 27th February, 1767. Pius VIII. issued a bull on the 7th August, 1814, re-establishing their order in Mexico, and on the 19th May, 1816, the Jesuits made their second appearance in Mexico, conducted by Father Jose Castanisa. The Spanish Cortes annulled their order on the 23d January, 1821. Santa Anna opened the country once more to them in 1853; but they were finally dispersed in 1856, and their library, composed of twenty thousand volumes, was taken possession of by the Government on the 25th April, 1868.

#### CONSULATES—*Consulados.*

*America, U. S.* of—Dr. Julius A. Skilton, Consul.

*America, U. S.* of—Jorge S. Skilton, Vice-Consul, Plazuela de la Guardiola. Office hours from 10 A. M. to 3 P. M.

*Columbia.*—José de Ansoategui, Consul, calle de Capuchinas. Office hours from 10 A. M. to 3 P. M.

*Denmark.*—Charles G. Kauffmann, Consul, 9 calle St. Augustin. Office hours from 10 A. M. to 3 P. M.

*England.*—Apply to the U. S. of America Consulate.

*France.*—Apply to the U. S. of America Consulate.

*Germany.*—Esteban Benecke, Consul, calle de Capuchinas. Office hours from 10 A. M. to 3 P. M.

*Italy.*—Chevalier Giuseppe Biagi, Consul General, 1 calle Cinco de Mayo, No. 3. Office hours, 10 A. M. to 1 P. M.

*Peru.*—Ismael Morales, Consul.

Office hours from 10 P. M. to 3 A. M.

*Spain.*—Joaquin C. Roblado, Consul, Leon Marcos Stevens, Secretary, calle de Cadena No. 24.

Office hours, from 10 A. M. to 4 P. M.

*Switzerland.*—Luis Kinast, Consul General, calle de San Augustin.

Office hours from 10 A. M. to 3 P. M.

#### DANCES—*Danzas.*

*Fandango.*—The national dances do not appear to have made one single step since the conquest; not even from the remotest times of the Aztecs. Wherever we meet with dancing, be it on the flat boats of La Viga (see page 68), or in the churches or convents of Chalma, or again in the *fondas* of the Tierra Caliente, the movement has retained its dreary, monotonous step, although it assumes different characters, according to the place of performance. On the canal of Chalco, they celebrate the end of Lent, and crown themselves with roses, to welcome the month of Mary; in churches and convents, the dances are of a religious kind; and the night fandangos that take place on feast days and at the end of each harvest, twice a year, have sometimes a fatal result. The music is composed of one single instrument, an old jingling guitar, played by a no less old Indian, who has not

changed his tune since his youth ; and if we give credit to the Mexican proverb :

*Quando el Indio encanece,  
Jamás el Español no parece.*

“When Indians have grown old,  
Spaniards have left the world.”

no one can determine his age ; nor can one say which of the man or the guitar is the filthiest. Only one woman and one man stand up at a time, stamping in measure with the music ; the former only changing her attitude, now provoking, then voluptuous ; now entirely hidden under her *rebozo*, then, on the contrary, barenecked, showing her comb (*chilruzalco*), inlaid with pearls and other precious stones, her diamond ear-rings and sparkling necklace ; her dancer watching her movements with admiration and *covetness*. A good dancer will follow the music for half an hour, with a glass full of water on her head, without spilling a single drop ; or tie into a knot a waist band with her feet, and then untie it by the same means. Suddenly also, the siren will seize her partner's or a bystander's sombrero, and under its shade dart a wicked glance at the lookers on ; she will even grasp the *machete* (knife), of one of them and plant it in her luxurious hair, throwing a *defy* at his (*novia*) sweetheart. But then, if jealousy stings the heart of the latter, she orders her lover to deposit the weapon at her feet. He obeys, he springs into the dancing circle, a board not more than ten feet long, and as many wide ; and a dau-

cing chase begins, for he must keep time with the guitar. If there be no animosity between the two men, it passes off in fun ; but if there exists any motive for a quarrel, or if they be excited by pulque or *aguardiente*, the machetes alone settle the matter. In a few minutes the dancing board is converted into an arena ; the spectators form a circle around it, and the musician ceases his monotonous notes. All is silent. The two champions are in the presence of each other. They have thrown off sombreros and *chaquetas* (jackets) ; their zarapes are rolled round their left arms, thus forming shields, whilst the knife partly disappears in their shirt sleeve. Not a word is said ; every one is waiting for the result of the contest in breathless anxiety. At last, the enemies spring forward ; the two bodies are embraced ; blows are given and parried ; but soon, one of them loses ground and he falls in a pool of blood ! . . . His conqueror quietly wipes his murderous weapon on his zarape, whilst the victim is carried away by his friends. . . . The following day another fandango takes place on the same spot, and so they follow each other, as long as the feast or the profits of the harvest last. As to the old *artist*, he hangs up his banjo, and, like the marmot, goes to sleep until the next season.

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Doctors and Dentists—*Médicos y Dentistas.*

Manfred, H. P., Doctor of the

DILIGENCES.—*DILIGENCIAS*

<i>From.</i>	<i>To.</i>	<i>Days of Leaving.</i>	<i>Hours.</i>	<i>Days Journey.</i>	<i>Prices.</i>
Guadalajara.	Zapotlán, via Sta. Ana.				
	Zacualco and Sayula.	Mond. Wed. Frid....	3 a. m.	1	\$4 00
Jalapa .....	Tolome.....	Mond. Wed. Frid....	4 a. m.	1	5 00
Lagos.....	Aguascalientes .....	Mond. Wed. Frid....	5 a. m.	1	7 00
	Zacatecas .....	Mond. Wed. Frid....	5 a. m.	1	10 00
Mexico .....	Amecameca via Ayotla,	Tuesd. Thurs. Satur.	6 a. m.	1	3 00
	Chalco and Tlalmualco, then to Cuantla.	.....		1	3 00
"	Cuernavaca via Tepepa, Guarda and Huizilac.				
"	Guadalajara via Cuantitlan, Huehuetoca, Tula, Nopala, Cazadero, S. Juan del Rio, Queretaro, Celaya, Salamanca, Irapuato, Guanajuato, Silao, Leon, Lagos, Pegasus, Tepetitlan Zapotlanejo.....	Mond. Wed. Frid....	6 a. m.	1	4 50
"	Another line.....	Same days .....	7 a. m.	6	25 00
"	Jalapa, via San Marcos on the arrival of the train from Mexico....	7 a. m.	6	45 00	
"	Monterey and Matamoros via Sta. Rosa, S. Miguel, Dolores Hidalgo, La Quemada, S. Felipe, Jaral, Villa de Reyes, S. Luis, Bocas Moctezuma, El Venado, Charcas, Matchuala, Cedral, Salado, Jesus Maria, Saltillo, Monterey, General Treviño, Mier, Camargo .....	Mond. Wed. Frid....	6 a. m.	2	9 00
"	Morelia, via Lerma, Toluca, Ixtlahuaca, Jordana, Tepetongo, Maravatío, Acambaro, Zinapécuaro, Indaparapeo, Charo.....	Tuesd. Thurs. Satur.	7 a. m.	12	69 00
"	Toluca via Tacubaya.	Mond. Wed. Frid....	7 a. m.	3	19 00
"	Santa Fe, Contadero, Cuajimalpa, Iajalpa, Lerma.	Mond. Wed. Frid....	6 & 6½ a. m.	1	2 00
Ometusco...	Pachuca via Tapa el Chico.	7 & 7½ a. m.			
"	Tulancingo via Zinguiluca.	Every day, on arrival of the train from Mexico .....		1	2 00
Otumba....	Pachuca via Tezontepec.	Mond. Wed. Frid. on the arrival of the train from Mexico.		1	3 00
Puebla.....	Atlixo via Cholula.....	Every day.....		1	1 00
"	Fortín.....	7 a. m.		1	1 00
"	Matamoros via Atlixco.	Mond. Wed. Frid....	5 a. m.	1	1 00
"	Tehuacan via Amozoc, Tepeaca, Tecamachalco.....	Tuesd. Thurs. Satur.	4 a. m.	1	2 50
		Mond. Wed. Frid....	4 a. m.	1	4 00

DILIGENCES.—*DILIGENCIAS.*

<i>From.</i>	<i>To.</i>	<i>Days of Leaving.</i>	<i>Hours.</i>	<i>Days Journey.</i>	<i>Prices.</i>
Puebla.....	<i>Toluca</i> via Amozoc, Nopalucan, Tepeyahualco, Perote, Jalapa, Plan del Rio, Puente Nacional, Paso de Ovejas.....	Every Monday.....	6 a. m.	3	15 00
San Luis....	<i>Zacatecas</i> via Salinas, El Carro, Ojo Caliente.	Tuesd. Thurs. Satur.	4 a. m.	2	16 00
Toluca.....	<i>Tenancingo</i> via Tenango.....	Tuesd. Thurs. Satur.	6 a. m.	1	2 00

Mexican Railway Company,  
Calle Cinco de Mayo 4.

Skilton, Julius A., doctor of the  
American Legation, Plazuela de  
Guardiola.

DRIVES—WALKS—GARDENS—*Paseos—Tivolis.*

Alameda.—*La Alameda*—from *alamo*, poplar. This square is near the centre of the town, and ten minutes' walk from the Plaza Mayor. It would appear, from its name, that it was planted at first with poplar trees; but if so, there are no remains of them, for the old trees are ashes, and the new ones are all *Eucalyptus Globulus*, the tree that grows so quickly and is expected to absorb the carbonic acid of the air, by decomposing the latter and letting free the oxygen. M. Van Gool, the able director of the Jardin des Plantes de San Francisco, is a great propagator of this tree. "Four-fifths of the Mexican soil," says he, "is suitable for its growth, and its cultivation is not only desirable, on account of its healthy properties, but it is also indispensable to replace the im-

mense quantity of wood that is now consumed in the Republic for railway and industrial requirements, there being hitherto, no coal mines at work." The origin of the Alameda goes as far back as 1593; its establishment having been voted by the municipality on the 11th January, 1592, but in those days it was divided into two distinct squares, one planted with trees, the other barren, where the inquisition burnt its victims, and called *quemadero* (burning place.) On the 30th March, 1648, there was an *auto da fe*, in which perished twenty-eight men, accused of having professed the law of Moses. It was only in 1791, that the actual square, which measures 1350 feet by 700, was finally completed. It was then reserved for the richer class. It was only after the independence of Mexico that the fountains and seats were constructed, and that it was opened to the public in general. Its iron gates, which are still there, are those that closed on the Plaza Mayor, the space in the middle of which stood the equestrian statue of Carlos IV. (see page 84). In 1846,

on the return to power of Santa Anna, two of the fountains were filled with sweetened wine, for the "*vile multitude*," as Thiers used to call the people, before he turned republican.

The Alameda now contains seven fountains, thirty avenues, and twenty-four garden plots which, we must confess, are not kept in good order, so that the only advantage of the square is reduced to the shade of its trees. Morning and evening many ladies go there to breathe the pure air, but it is principally frequented on Sunday mornings, from 10 o'clock to 12, when the military band is there. The gentlemen walk the avenues, and the ladies remain in their carriages. Several national holidays are celebrated around the large fountains, viz: The anniversary of the Battle of Puebla (5th May); the anniversary of the Independence of Mexico (16th Sept.); the anniversary of the entrance of Iturbide at the head of the Independent army (27th September), and the next day, in memory of the victims of the Independence.

*Bucareli, Paseo del*, or *Paseo Nuevo* (new promenade), dates from 1778, and is so called because it replaced the old *Paseo de la Viga*, and has now become the fashionable resort of Mexican *découvverts*, their *Bois de Boulogne*, whilst the latter one is the *Bois de Vincennes* of the poorer classes. This substitution took place when the city, following the general law of all cities, took its

essor towards the West. Bucareli was a viceroy, so much loved by the natives that he was surnamed the "Indian's friend and protector." Excepting during Lent all the *gente decente* (rich people) make this paseo the object of their daily drive; the ladies in their dazzling dresses, and the caballeros in their picturesque costumes. Unluckily the ladies are not seen to advantage, as they drive out in closed carriages and at a late hour. Just as the sun disappears behind the mountains, President Lerdo de Tejada drives once round the Paseo, in an open carriage, and attended only by two servants. The point for visitors to admire is at the foot of the statue of Carlos IV., that stands in the middle of a circle from which diverge several roads, just as the obelisk of Lucqsort does in the centre of *La Place de la Concorde* of Paris. On going to this point by the south side of La Alameda, called *Avenida Juarez*, Juarez Avenue, the visitor leaves to his left the *Hospicio de los Pobres*, and a barracks made out of the old prison of *La Acordada*, built in 1781. Beyond the statue in a straight line is *El Eljido* (the chosen road), that leads to *La Colonia de los Arquitectos*, a small suburb. On the right of the road are the back gates of the *Tivoli del Eliseo*, and of the property given to General Bazaine by Maximilian.<sup>1</sup> The right corner of the road is formed by a building at the rear of which was

<sup>1</sup> It was confiscated by the government of Juarez and sold.

formerly *La Corrida de Toros* (bull-ring), now destroyed; the other corner forms the junction of *La Calzada de la Reforma* (the Reform road), formerly called *La Calzada del Emperador*, which leads to the palace of Chapultepec, and was begun under Maximilian. Then comes at another angle the Paseo itself. On its borders are built private residences, and the Tivoli de Bucareli. Half-way is a fountain of white marble, surmounted by a statue of liberty, of no artistic value. To the left, in the fields, is the citadel of Mexico, from which the city can be bombarded in times of revolution, and, at the extremity of the promenade, passes the aqueduct, which comes from Chapultepec, and ends with the fountain of *Salto del Agua*. The fifth and last artery of this circle fronts the Paseo and leads to Puente de Alvarado almost at the height of Buena Vista.

*Zocalo El*, or Parade Garden. This promenade is the square situated on the Plaza Mayor, in front of the Cathedral. It is frequented by all classes of society. In the afternoon, on the stone and iron seats, the poorer and middle classes meet to listen to the music. At the corner of each artery which lead to the central point are cake stalls and ice cream dealers. Little boys run about the garden hawking in a monotonous tone: "*Nieve, tome nieve?*" (Ice, will you take ice?) The word snow has been substituted for ice; because formerly, in Mexico, there was nothing but fro-

zen snow brought from the mountains. Towards nine o'clock P. M. the better class begin to circulate under the trees in the counter avenues and outward circle. This promenade is more thronged on Sunday and holiday evenings, and during full moons. At the four corners of the garden are small kiosks, similar to those of the boulevards of Paris; they serve to dealers and for advertisements; altho' outdoor advertisements are not yet appreciated in Mexico.

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*Tivolis: Tivoli de Bucareli*, situated on the Paseo of Bucareli—café and restaurant. French spoken.

*Tivoli del Eliseo*, Puente de Alvarado, 25½, before arriving at Buena Vista—café and restaurant. French spoken.

*Tivoli del Ferrocarril*, Puente de Alvarado, 6—café and restaurant. French and English spoken.

*Tivoli de San Cosme*, on the way to Tlaspana along side of the aqueduct, beyond the *Garita de Mejia*—café and restaurant. French spoken. This is the first pleasure garden established in Mexico, the most spacious and comfortable. It is certainly the best.

*Tivoli du Petit Versailles*, on the road to "La Piedad," the French cemetery—café and restaurant. French and German spoken.

*Viga, Paseo de la*, or *Paseo Viejo* (the old promenade), is

only frequented by the fashionable society during Lent, from Ash Wednesday to the Thursday of the Ascension. During that short period it is highly interesting to foreigners, especially on Sundays and holidays. In the afternoon, from five o'clock, the road is literally covered with carriages and horsemen, passing up and down, and then forming a circle around the statue of Cuauhtémotzin; but its most picturesque part is on the canal of Chalco, which runs parallelly to the road and brings the waters of the Lake of Chalco into that of Tuxcoco.

The fare for boats is 25 cents per hour.

The view of this canal, contained in the "Album of Mexico and its Environs,"<sup>1</sup> represents the people as they are going up and down the canal on flat boats; there, can be seen in all its primitive originality, the customs of the Mexicans. Women wrapped in their rebozos, dancing a *fundango* or a *jarabe*, as the light skiff glides on the water, by the music of a *jaranita*, (small guitar). Hundreds of people are thus going up to the villages of Santa Anita and Ixtacalco, which lie on the border of the canal; there, they dance again, and spend in fruit, flowers and pulque, the earnings of the past week. And as they go, so they return; but crowns of flowers have replaced the rebozos on their heads. Races take place between the boats; the boatmen, excited by the passengers and pulque, try to get ahead of each other; but they are so

numerous, the canal is so narrow, and the dancers not always in the middle, so over they go. But the water is not deep, and they are quit for a cold bath. Nothing is more amusing than to see them by moonlight, crawl out of the ditch, their heads covered with wreaths of flowers and their bodies dripping with water cresses and herbs. They look like so many dryads. With a little imagination, one could imagine seeing the Astec Venus *Tlazoltcockhua*, (the goddess of pleasure) and her nymphs.

#### FOUNTAINS—*Fuentes*.

*Salto del Agua*, (Leap of the Water, or Waterfall). This monument is situated at the extremity of the Aqueduct of Belem, in the suburb of Mexico, called Tecpan, and on the plazuela of San Juan.

The aqueduct was begun on the 22d May, 1688.

The water carried on its arcades is called *agua delgada*, (pure water) and comes from the *Albatoca*, basin of Chapultepec. As it is seen in the "Album of Mexico and its Environs," the fountain front is roughly built. It is of stone and its architecture known as the *Churrigueresco* style, is quite original. Like all the monuments of Mexico, the name of its author is not known; but the records of the town tell us that it was erected in 1779. The medallion which is placed on the breast of the eagle, bore the coat of arms of the city of Mexico; but it was erased at the proclamation of the Mexican Independence.

<sup>1</sup> Debray, Lithographer, Mexico.



The arms were: On blue ground—ing, a gilded castle with three bridges, on which rested two lions, the claws of which grasped the castle. The frame was composed of ten nopal leaves and an imperial crown surmounted the whole. Just before reaching Chapultepec, there is another fountain inserted between two arcades of the same aqueduct.

*San Domingo*, the fountain of—is placed in the middle of the square of the same name; it is very simple, only being surmounted by the arms of the country. It was erected by M. José Maria Manero y Sylva, father of Vicente E. Manero.

*Tlaxpana*, the fountain of—formed the end of the aqueduct of San Cosme. Its site was at *El puente de Alvarado*, (the bridge of Alvarado), which was followed by the actual Calle de San Fernando, a little before getting to the railway station of Buena Vista. The 900 primitive arcades are now interrupted at the garita (gate) of Mejia, beyond the station, and from there the water is brought into the town by pipes. It is called *agua gorda* (thick water), and proceeds from three sources, viz: the mountains of Las Palomas, of San Leones, near to the Desierto de Cuajimalpan (see page 90) and Santa Fe; the current turns round the north of Chapultepec, and then runs off to Mexico, passing in front of the American Cemetery. The origin of the arcades goes as far back as 1603, and the fountain dates from 1737. It is of no artistic value,

and its style was still less classical than that of Salto del Agua. Its principal carvings represented figures playing on violins, and in the middle was the coat of arms of the House of Austria. There still exists another fountain between two arcades, a little before the aqueduct turns off south in front of the American Cemetery.

*Victory*, the fountain of,—this fountain is placed in the centre of the circle which is in the middle of the Paseo of Bucareli. A statue of Liberty, of white marble, holds an escutcheon, on which is engraved: Independencia — 16th Sept. 1810.

#### HOSPITALS—*Hospitales*,—*Hospicios*.

Blood, for the—*Hospicio de Sangre*.  
Divine Saviour, of the—*Hospicio del Divino Salvador*.

General Hospital—*Hospital General*.

Jesus, of—*Hospicio de Jesus*, founded by H. Cortes, in 1524.

Juarez, of—*Hospital de Juarez*, formerly called *San Pablo*.—Founded in 1847.

Military—*Hospital Militar*.

Morelos—*Hospicio de Morelos*.

Maternity and infancy of—*Maternidad y Infancia*.

Poor, for the,—*Hospicio de pobres*.  
Founded by Bucareli in 1774.

Saint Andrew—*Hospital de San Andres* (1779)

Saint Hypolite—*Hospital de San Hipolito*.

Saint John of God—*Hospital San Juan de Dios* (1582)

Saint Lazarus—*Hospital San Lazaro*, founded by H. Cortes.

Syphilitics, for the—*Hospicio de Sifilicos*.

The yearly income of the public hospitals amounts to \$565,034.98.

#### HOTELS AND RESTAURANTS—*Hoteles y restaurants*.

The following prices of hotels include service and lights. They are arranged in alphabetical order, not by class; but their specialities are noted:

*Bazar*, (del) calle del Espiritu Santo, central family hotel. French spoken. Rooms from \$1 to \$2 per day—private terms for periods of fortnight or month. French restaurant, private saloons and garden; terms seventy-five cents per meal; special terms per week, fortnight or month. Wines and liquors; table wine, \$1 per bottle.

*Bella Union*, corner of calle de la Palma. (Mexican hotel.)

*Boarding House*, on the American system, kept by Mrs. Hube, calle del Puente del Espiritu Santo, No. 4. English, French, German and Spanish spoken; terms per day, week, fortnight and month, according to the room.

*Europa*, calle de Coliseo Viego. (Mexican hotel.)

*Gilow*, calle San José el Real, commendable family hotel, in an eligible and central situation. English and French spoken; terms from \$1 upwards, including light and service; French restaurant à la carte, special terms per week, fortnight or month.

*Gran Sociedad*, calle del Espiritu

Santo, (Mexican hotel) kept by Frenchmen.

*Gual*, calle del Puente del Espiritu Santo (Mexican hotel.)

*Iturbide*, Second calle San Francisco, for single ladies and gentlemen; English and French spoken; rooms from \$1 to \$3 per day; special terms for permanent boarders. French restaurant, kept by C. Recamier; spacious private rooms and garden, à la carte or per agreement; terms: Déjeuner à la fourchette or dinner, \$1; per month, Dejeuner or dinner, \$20; per month, Dejeuner and dinner, \$30: first class liquors, ordinary table wine, \$1, and superior wines.

*Nacional*, calle de la Profesa, central, (English spoken).

*Paris*, calle de Tiburcio; French hotel and restaurant. English spoken; terms for board and lodgings, \$7 per week; meals à la carte, American dishes; meals at fifty cents with beer; wine fifty cents per bottle.

*Refugio*, calle de Refugio, (Mexican hotel).

*San Augustin*, calle San Augustin, (Mexican hotel).

*San Carlos*, calle de Coliseo Viejo, (Mexican hotel).

*San Francisco*, calle de la Independencia, (Mexican hotel).

*Turco*, calle de Coliseo Viejo, (Mexican hotel).

*German Fondas*: callejon de Santa Clara, calle de Espiritu Santo, No. 9, and calle San Bernardo.

*Great Cafe*, Restaurant of "La Concordia," A. Omarini, proprietor, pastry and ice creams, corner of Second Calle de Plateros and San

José el Real. French cooking, *Dejeuners à la fourchette*, dinners à la carte, and parties; moderate prices; saloons and private cabinets. English, French, Italian and Spanish spoken.

#### LEGATIONS—*Legaciones*.

*America, U. S. of*.—John W. Foster, Envoy Extraordinary and Minister Plenipotentiary. Daniel S. Richardson, Secretary of Legation.

Legation and Minister's residence: No. 3 Calle de Lerdo. Office hours: 10 to 12 A. M. and 2 to 4 P. M.

*England*.—Apply to the American Minister.

*France*.—Apply to the American Minister.

*Germany*.—Hon. Rodolfo Le-maistre, Minister resident. Henry B. Von Boguslawski, Secretary of Legation.

Legation and Minister's residence: 3<sup>a</sup> Orden de San Augustin No. 4. Office hours: 11 A. M. to 2 P. M.

*Guatemala*.—Ramon Uriata, Envoy Extraordinary and Minister Plenipotentiary. Vicente Carillo, Secretary of Legation.

Legation and Minister's residence: Calle Tiburcio No. 12. Office hours: 11 A. M. to 2 P. M.

*Italy*.—Chevalier Giuseppe Biagi, Chargé d'Affaires.

Legation and Minister's residence: 1 Calle Cinco de Mayo No. 8. Office hours: 10 A. M. to 1 P. M.

*Spain*.—Juan Blanco del Valle, Minister Plenipotentiary. M. Pastor, Secretary of Legation.

Legation and Minister's residence: Hotel Iturbide. Office hours: 11 A. M. to 3 P. M.

#### LAKES—*Lagos, Lagunas*.

*Chalco*.—This lake receives its waters from the neighboring range of mountains. Contrary to the Lake of Texcoco, its water is fresh, owing to the current of the canal of Chalco, which carries the surplus of water into the above lake.

*Christobal*, the lake of *San*—is situated north of the city of Mexico.

*Texcoco*, the lake of—is strongly impregnated with salt and soda, there being no outlet. The surface of the lake has now attained the point of development at which the evaporation of the water is equivalent to its supply; its standing level being a little less than six feet under the footway of the southern corner of the national palace. According to Doctor Manfred, the mud of the lake contains fifteen times more carbonate of soda than the water, which proves the principle of the condensation of the latter. This learned gentleman esteems the value of the soda contained in the lake at \$300,000,000. When, at times, the bed is uncovered, there appears a white efflorescence, called *tequesquite* by the natives. This immense richness still remains to be utilized, there being only one small soda manufactory on the borders of the lake. The rock, called *Peñon de los Baños*—the rock of the baths—can be reached by a carriage in

dry weather, but becomes an island during the rainy season. It is of porphyric formation, and its baths are provided with water by hot springs. It served to Moctezuma as a sporting island. The street which leads to the landing-place of the canoes is *Calle de la Soledad de Santa Cruz*. The price by the hour for the boats is 25 cents for each person, and double for a whole party. No pulque ought to be allowed to the boatmen. Last April, a party of American ladies and gentlemen were compelled to pass the whole night on the lake, the rowers being dead-drunk.

*Xumpango* is the lake which lies at the extreme north of the range of lakes in the Valley of Mexico, and near to the cut of *Nochistango*.

*Xaltocan*, the lake of—is situated north of that of San Christobal, and is in communication with the cut of Nochistango.

*Xochimilco*, the lake of—is near to that of Chalco, and is also formed of fresh water. Its name means, "In the flower plantation," and it no doubt came from the *chinampas*—floating gardens—with which it was covered in former days.

#### MEASURES, MONIES AND WEIGHTS, OLD AND NEW.

The metrical system has been adopted in the U. S. of Mexico, since the first of January, 1872, and a recent decree has declared it to be the sole legal one; but as it will be some time before it comes into general use, we give the old and new systems compared

with the English and American ones:—

##### Old Measures.

*Legua* (league)—3 Mex. miles,  $2\frac{1}{2}$  miles.

*Millá*—1666.66 Varas.

*Vara*—83 centimeters, 33 inch. 2-10

*Pulgado*—inch,  $8\frac{1}{16}$  less than an English inch,

##### New Measures.

Kilometro, (kilometer) 1000 meters, 1086 yards.

Metro (meter) 100 cent., 1 yard  $3\frac{1}{8}$  inch.

Centimetro, (centemeter)  $2\frac{1}{2}$  cent. to an inch.

##### Old Coinage.

Onza de oro (gold ounce) 16 dols. £3. 4

Doble pistole, double pistole 8 " 1.12

Pistole, pistole 4 " 16

Escudo de oro, gold escudo 2 " 8

Escudillo, gold and silver 1 " 4

Taston, silver half dollar 4 reales 2

Peseta, " quarter 2 " 1

Real, " eighth 1 "  $6\frac{1}{2}$

Medio real, " sixt'nth,  $6\frac{1}{2}$  centavos,  $3\frac{1}{2}$  cents

Quartilla " thirty-two parts 2 tlacos  $1\frac{1}{2}$

Tlaco, copper  $1\frac{1}{2}$

##### New Coinage.

Gold \$20 piece (*veinte pesos*) 20 dols. £4

" 10 " (*Diez* " ) 10 " 2

" 5 " (*Cinco* " ) 5 " 1

Silver 1 " (*uno* " ) 1 " 4

" Cincuenta centavos 50 cents 2

" Veinte cinco centavos 25 " 1

" Diez " 10 "  $5\frac{1}{2}$ d

" Cinco " 5 "  $2\frac{1}{2}$ d

Copper uno " 1 "  $\frac{1}{2}$ d

The article No. 1, of the law of 28th May, 1874, re-establishes the ancient type of the Mexican dollar, such as it existed before the law of 28th Nov., 1867; the fractions of the dollar are alone subject to this last law. That of the 28th Sept., 1867, fixed the date of the 15th September, 1868, as the latest date for the circulation of monies bearing the effigy of Maximilian.

##### Old Weights.

*Tonelada*, ton 2200 lbs

*Quintal*, 100 lb. Mex. lbs. 101.440 avoird du pois.

*Arrobre* 25 " " "  $25\frac{1}{4}$

<i>Libra</i> (16 ounces)	1 lb. & $\frac{2}{3}$ o
<i>Media libra</i> (8 ounces)	$\frac{1}{2}$ lb & $\frac{2}{3}$ o
<i>Onza</i> (ounce)	one ounce

*New Weights.*

<i>Tonelada</i> , ton, 1000 kilos,	2200 lbs
<i>Kilogramo</i>	2 lbs. & $\frac{11}{16}$ o

and the fractions of the French kilo.

MISCELLANIES—*Miscelanea.*

*Abandoned Infants' House—Casa de Niños Expositos* (La Cuña).—This philanthropic establishment was founded on the 11th January, 1766, according to some authors, and on the 21st January, 1767, according to others, in a house on the Plazuela de Carmen. Its yearly income is \$12,733.92; but, as it was not sufficient to pay the expenses, the asylum has had the benefit of a lottery. The average deaths amongst the children is from twenty-two to twenty-eight per cent.

*Alhambra House.*—This is the only house of its style in the city. It is situated in Calle del Escahuatal No. 10, and is said to have been built by one of Cortes' descendants.

*Bridge of La Leña—Puente de La Leña*, calle de Roldan.—This spot is the most picturesque part of Mexico; but it must be seen very early in the morning. The bridge is thrown over the canal of Chalco, which comes by La Viga. There, all is bustle; the peones bringing to town the products of the haciendas, are mixed up with the kitchen gardeners of the Chinampas. Sugar, vegetables, fruit and flowers are piled up *pêle mêle* on the Key, and then

carried off to the custom-house or to the markets. Now and then, amidst the half-naked Indians, appears a lady or a tourist, in search of flowers or sight-seeing. At evening the scenery changes; the natives have sold their provisions and bought others, which they place on their flat boats and pole their way home as straight as the vapors of pulque will allow them. Near-by is a church, over the door of which may be read the following inscription:

*"Antes de entrar afirma con tu vida  
Santa Maria fué sin pecado concebida."*

The sense of which is:

On thy life, believe, before going in,  
That blessed Mary was conceived without  
sin.

*Calendar—Calendario*—The Aztec calendar cemented in the wall of the western side of the Cathedral (see page 59).—We are indebted for the following description to our learned friend, Vicente E. Manero: This calendar is of a circular form, with different figures also divided by other circular lines. In the middle is a macareon, then four equal tables, supposed to be the four seasons. In the outside circle there are twenty compartments, which correspond with the twenty days composing each month, the names of which are: *Cipactli, Ehecatl, Calli, Cuetzpactin, Coatl, Miquistli, Mazatl, Fochtili, Alt, Itzcuinli, Ozomathi, Malinathi, Acatl, Occlotl, Cuauhtli, Casacuatli, Olin, Tecpatl, Quiahuitl, Xochil*. Then follow other figures, concerning time and its divisions. It is considered that the Mexican year was equal to the

Egyptian one; for, amongst other reasons, the year began on the 26th February, the day adopted in the time of Nabudonosor, and chosen by the Egyptian priests, seven hundred and forty-seven years before the Christian era. Moreover, Midday corresponds with the principle of the month *Foth*. The calendar was inaugurated in the great teocalli of Mexico city, on the 26th December, 1420.

*Cemeteries—Panthéones*—American and English; on the road to Popotla—see tramways, French, it needs a private conveyance.

*Mexican*—At Tacubaya.

*Custom-House—La Aduana*—Plaza San Domingo, in part of the ancient convent of the same name. It appears singular to hear of a custom-house in a town of the interior; but it will appear less so when foreigners learn that, apart the duties of the ports, there is an extra one of two per cent. on those already paid. Example: An article paying fifty per cent. *ad valorem* at the ports pays one per cent. extra on arriving at Mexico. It was formerly six per cent. instead of two per cent.; but it was altered in July, 1875, to give satisfaction to the merchants of the capital, who were in an inferior position to those of the ports. The law was put into vigor on the 1st of November following; but, at the same time, the ten per cent. allowed on the duties at the ports were suppressed.

*Houses of Correction—Casas de Corrección*.—The one for children is situated in the suburb called Tecpam; near to it is another

one for soldiers. At Belen, another suburb, there is a general prison, called *Carcel de Belem*. Adjoining it, is a building in which are the criminal courts of the district. Finally, there is a provisory prison in the eastern part of the municipal palace.

*Humboldt's house*—In which he lived while in Mexico, calle San Augustin, No. 3.

*Iturbide's House*—Casa de Iturbide, 1<sup>a</sup> Calle de San Francisco, No. 12.—When Iturbide made his entry into Mexico, at the head of the *trigarante* army (of the three guarantees, viz.: Religion, Independence and Union), he took possession of this edifice, which had been built by some rich Spaniard. After then it became the property of several individuals, and was finally turned into an hotel, but was and is still known as "The Emperor's house." (See page 12.)

*Lotteries—Loterías* in Mexico city are an every-day event. They are regulated by special laws, and are only conceded to railway companies and societies of charity. A few figures on the matter may be interesting: The amount of money received from the sale of lottery tickets in the sole year of 1874 was.....\$2,030,000  
Expenses...\$406,520 } 1,713,778  
Premiums...1,307,258 }

Profits.....\$316,222  
Less the government duties of fifteen per cent., and ten per cent. on the high premiums, which duties are applied to the support of schools, public works, etc.

*Mining establishment*, the—*La Mineria*, calle de San Andres.—Al-

though the mines constituted the principal richness of the country, it was not until the 1st July, 1777, that a special body of miners was established in Mexico city. The building was begun in 1797, after the plan of Manuel Tolsa, the author of the statue of Carlos IV., and finished in 1813; it cost \$1,500,000. It contains 7 yards, 11 fountains and 238 rooms. Owing, no doubt, to an earthquake, several parts of the edifice gave way.<sup>1</sup> Repairs were made in 1827, and again in 1830, which rendered it definitively solid. The school or College of Engineers is under the same roof. One of its scholars discovered a superior process of separating gold from silver; his name was Faboaga, and the king of Spain gave him the title of Marquis del *Apartado*; *apartar*, means to divide.

The immense and varied collection of ores of this establishment, gives an idea of the riches of the Mexican mines, and is worthy of being visited by strangers (apply to the director).

*Mint* the, *La Casa de Moneda*, called del *Apartado*, was first established in the actual Municipal Palace, then removed behind the National Palace, on the site of the actual National Museum. Its building cost \$480,000, and its annexes \$530,000 more. It coined:  
From 1535 to 1821: \$2,151,581.961,34 reales  
" 1821 to 1856: 475,316.492 "

It remained there until 1844, and was then transferred to where it now stands.

*Pawning establishment*—*El Mon-*

<sup>1</sup> Most long buildings offer the same aspect. See Calle De la Buena Muerta.

*tepio* or *Monte de Piedad*, situated in front of the western side of the Cathedral.—It occupies a part of one of the ancient palaces of Moctezuma, known as *Casa del Estado del Valle* (house of the State of the Valley), the land of which was allotted to Cortes, who built a new palace with the ruins of the old one. It extended over the four blocks, now enclosed by the calle de Empedradillo, facing the Cathedral, the two calles of los Plateros, Calle de San Jose el Real, calle de Santa Clara and that of Tacuba. The palace erected by Cortes was destroyed by fire on the 3d May, 1636, and 14th February, 1642, after which the actual building was erected. The pawning privilege opened on the 11th February, 1775, belongs to private individuals, the rate of interest, including expenses, is 1% per month. The tickets have to be renewed every eight months.

*Soldiers*, the Mexican—*Los soldados Mexicanos*.—Those who have seen the French army, will be struck with the resemblance of the uniforms of some of the regiments of the two countries. The change from the old uniforms was made under Maximilian and from reasons of economy, no doubt, they have not been altered. We seize this opportunity to do justice to President Lerdo de Tejada, and the ability and energy of General Mejia, the actual minister of War, for the discipline and *tendue* of the Mexican army; for if there is still a certain number of careless, dirty drunken soldiers, the *ensemble* is much improved.

*Superior Counsel of Health—Consejo Superior de Salubridad*, composed of five house-holders and five assistants.—It was instituted on the 25th January, 1872.

*Testament and death of Hernand Cortes—Testamento y muerte de Hernando Cortes*. By his will, made at Sevilla (Spain), under the date of 18th August, 1548, the conqueror of Mexico left all his titles, estates and property to his son Martin, issue of his marriage with the Marchioness of Da Tuana de Zuniga, with the obligation by him to give to each of his natural sons, Martin and Louis, whose mother was the devoted and sympathetic Dona Marina, the sum of eight thousand ducats of gold (\$19,000 of our money), ordaining that the latter should pay obedience to his legal successor.

Pope Clement VII. issued a bull by which he legitimated the second Martin Cortes, Luis Altamirano and the nun Catalina Pizarro, all natural children of Hernand Cortes.

Many authors, specially Riva Palacios and Lambien Mateos, made a confusion between the two Martin Cortes.

The conqueror died at Castilleja de la Cuesta (Spain), on the 2d Dec. 1547. He was first buried in the monastery of St. Isidor, near to Sevilla; then, in compliance with a clause of his will, his body was brought to Texcoco. When his son Pedro died, both their remains were transferred to the church of San Francisco, of Mexico city. On this occasion there were 3407 wax candles burnt, weighing 1622½

Mexican lbs, and having cost \$1,290.25. The other expenses amounted to \$16,000.

Viceroy Count of Revillagigedo, caused a mausoleum to be built in the hospital of Jesus of Nazareth, founded by Cortes, and on the 2d December, 1592, the remains of the *Conquistador* were deposited inside it

On the 16th September, 1823, the anniversary of the Mexican Independence, when the skulls of Hidalgo, Allende, Adama and Jimenez, and the bones of Mina and Moreno were taken to the Cathedral, the mausoleum of Cortes was destroyed, and his body was provisionally buried under the pavement, to the right of the sanctuary. His remains were finally taken to Italy, where they are at the present day.

MUSEUMS—LIBRARIES—SCIENTIFIC AND ARTISTIC SOCIETIES.—*Museos—Bibliotecas—Sociedades Artísticas y Científicas*.

Academy of Fine Arts, *Academia de Bellas Artes*, founded by Carlos V., 3d September, 1551.

Academy of St. Charles—*Academia de San Carlos*, founded by Carlos III., 28th August, 1781.

Architects' Society—*Sociedad de los Arquitectos* (private).

Artistic Industrial Society—*Sociedad Artística Industrial*. Open to the public the whole day.

Club of the Future—*Círculo del Porvenir* (private).

College of Fine Arts—*Colegio de Bellas Artes* (private).

Concord Club—*Círculo de la Concordia* (private).



Conservatory of Music, and Declamation—*Conservatorio de Musica y Declamacion* (private).

Fifth of May Library—*Biblioteca del Cinco de Mayo*. Open to the public daily until 9 P. M.

This name was given to the library in memory of the battle won by the Mexicans over the French (see page 14).

French Club—*Circulo Frances* (private).

Geographical and Statistical Society—*Sociedad de Geografia y Estadistica* (private).

German Club—*Circulo Aleman* (private).

Gregorian Society—*Sociedad Gregoriana* (private).

Lawyers' Society—*Sociedad de los Abogados* (private).

Masons' Lodge, Scotch Rite—*Sociedad Masonica*.

National Academy of Science and Literature—*Academia Nacional de Ciencias y Literatura* (private). Open to the public in November and December, from 8 A. M. to 6 P. M.

National Library—*Biblioteca Nacional*. Open to the public every day from 7 A. M. to 9 P. M. This library contains ninety-five thousand volumes.

National Museum—*Museo Nacional*. Open to the public on Tuesday, Thursday, and Sunday, from 9 A. M. to 12 P. M., and from 3 P. M. to 5 P. M.

The yard contains several Astec divinities, and the so-called stone of sacrifice, which is a monument attributed to Tisoc, 7th King of Mexico, in memory of a victory. The other antiquities are not class-

ed; but if amateurs asks the director, he will show them the whole collection, which is really worth seeing; but visitors must have an interpreter, if they do not understand Spanish. The other part of the museum does not interest Europeans.

Philharmonic Society—*Sociedad Filarmónica* (private).

Saragoza Society—*Sociedad Saragoza* (private).

Seminary Society—*Sociedad Seminarista* (private).

Spanish Society—*Sociedad Español* (private).

Workmen's Club—*Circulo de los Obreros* (private).

University—*Universidad*.--Mexican National Public Rite (1553).

Newspapers, the principal—*Los periodicos principales*.

Diairo Oficial (El), (official governmental paper.)

Federalista (El), (supports the government.)

Monitor Republicano (El), (opposition.)

Minero (El), (mining interests.)

Revista (La), (supports the government.)

Trait-d'Union (Le), French news paper.)

Two Republics (The), (established in 1867); its policy has been to promote good relations between foreigners and natives, and as a specialty, to develop closer commercial relations between Mexico and the U. S. It has constantly supported the government, and has strongly opposed revolution.

The editor, Major Geo. W. Clarke, an ex-confederate officer, assisted by his son, J. Mastella Clarke, merit the encouragement of all those who take an interest in the welfare of Mexico, and of those who wish to see the two countries develop their commercial connections.

#### PALACES—*Palacios*.

*Archiepiscopal Palace*, the—*El Palacio Arbohispal*.—This building was erected in 1533, and served as a residence for the Archbishops, it belonging to the Church until the confiscation of the Church property by the government. The palace is actually occupied by different governmental departments, and the Archbishop inhabits a private residence in the rear of the once Inquisition building, calle de la Perpetua.

*Municipal Palace* the—*El Palacio Municipal*, or the Consistorial building, is in front of the Cathedral. It was completed in 1564, under Viceroy Count Galvez. On the 8th of June, 1692, the Indians, suffering from hunger, set it on fire, because they accused the Viceroy of monopolizing the provisions of corn, but the archives were saved. In this building was established the first Mexican mint, called *La Fundicion* (the minting house). It now contains the municipality offices, and those of the district government. In the assembly room, called *La Sala de Cabildo*, are the portraits of the Viceroy

and Presidents of Mexico. It is open from 4 to 5 P. M.

*National Palace* the—*El Palacio Nacional*, occupies the whole of the Eastern side of the plaza Mayor; it measures two thousand eight hundred and sixty-seven feet of a monotonous architecture. On the same spot stood a palace belonging to Moctezuma, called *casa nueva* (new house), so immense that one single room could contain three thousand persons. After the destruction of Mexico city by Cortes, this site was given to him by Charles V., by an act dated 6th July, 1529, but he had long before that taken possession and built on it a new palace, which occupied about two-thirds of the actual frontage. Martin Cortes, his legitimate son, sold the building to Philip II. for \$33,300, by a contract made in Madrid, in date of 29th January, 1562. The building was set on fire twice; the first time by the people taking the part of Archbishop Serna against Viceroy Galvez, who were struggling for the power; and the second time by the Indians on the 8th June, 1692, at the same time as the Municipal palace was burned, and for the same reasons. It was then rebuilt on a larger scale, and embraced the whole actual frontage, and cost \$781,607 50. The rear and remainder of the block was then occupied by the Mint.

The actual palace contains the president's official apartments and offices, those of the ministers, the military commanders' headquarters, the treasury and the archives

of the nation. In one of its rooms in golden letters were the names of the heroes of the Independence, and in a frame, that of Iturbide, his stick and sword, but the room was destroyed.

*Palace of Congress, the—El Palacio del Congreso* on the plaza del Factor, was inaugurated with a masked ball on the 3d February, 1856, as a theatre (*teatro Iturbide*), but is now entirely devoted to the sittings of Congress.

*Palace of Justice, the—El Palacio de Justicia*, calle de Cordovanes, once the convent of *La Enseñanza*. Now it contains the judges of the civil courts, the public notaries, the supreme court of justice, the superior tribunal of the District, the judges of commerce, and of first instance, and the mortgagee offices.

*Palace of Inquisition, El Palacio de la Inquisicion*, at the corner of the calle de la Perpetua and Plazuela de San Domingo; is now the College of Medicine. It has had several prominent men as teachers, and has produced some eminent scholars.

The first Inquisition tribunal in Mexico dates from the 4th Nov. 1571, and disappeared on the 81st May, 1820; its last victim having been General José M. Morelos, burnt on the 27th Nov., 1815.

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#### PATENTS.—*Privilegio de Invenciones.*

The law on patents in the Mexican Republic dates from the 7th May, 1832, but there is a serious project of modifying it to meet the

wants of the present generation. The formalities to obtain the protection for an invention in Mexico are so complicated that it requires the assistance of a lawyer (*abogado*), there being no special patent agent (cost, about \$40). There are three kinds of patents: 1st. *Patente de Invencion*, for ten years. 2d. *Patente de Mejora*, or *perfeccionada*, for six years. 3d. *Patente de Introduccion*, the term at the discretion of Congress.

A demand for a patent has to be published three times in the newspapers, and it is only two months after the first one, that the patent can be delivered, so as to give time for claims or oppositions to be made. The government has not to determine whether an invention or improvement, or introduction is useful or not, but only to ascertain if it be not contrary to public security and health, to good order, to the laws of the country, or to local decrees or rules. It can be granted for one or several States, or for the whole country.

When a patent for an improvement is granted to a second party, the original inventor retains all his personal rights and claims.

When patents for inventions or improvements have been obtained under false pretences, or if they be asked for as inventions or improvements, whilst they are only introductions, they are null and void.

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#### POST-OFFICE.—*El Correo.*

Letters must not be stamped by one's self, but taken to the post-

office, *calle de la Moneda* from 8 A. M. to 9 P. M. Letters addressed to "post office," are advertised in the yard of the post-office with numbers, which serve to claim them. Newspapers must also be claimed.

Letters for the United States, Havana and Europe must be posted two days before the steamer leaves Vera Cruz.

The charge for a letter is according to its weight and the distance of its destination.

The tariff which interests foreigners is :

From Mexico to Vera Cruz and the United States of America, under $\frac{1}{2}$ oz.....	\$0.25	
From Mexico to Vera Cruz, from $\frac{1}{2}$ to $\frac{1}{4}$ oz.....		0.38
From Mexico to Vera Cruz, from $\frac{1}{4}$ to 1 oz.....		0.50
From Mexico to Vera Cruz, from 1 to $1\frac{1}{2}$ oz.....		0.63
Add \$0.13 for every $\frac{1}{4}$ ounce.		
From Mexico to Europe via England. via France. under $\frac{1}{2}$ oz.	\$0.35	\$0.25
From Mexico to Europe $\frac{1}{2}$ to $\frac{1}{4}$ oz.....	0.53	0.38
From Mexico to Europe $\frac{1}{4}$ to 1 oz.....	0.70	0.50
From Mexico to Europe 1 to $1\frac{1}{2}$ oz...	0.88	0.63
From Mexico to United States of America, same tariff as for Vera Cruz, but the American post-office fee is to be paid on delivery.		

*Pronunciamientos*, like the vomit negro, are really not what they are reputed to be ; and the reports about the number of their victims cannot be better compared, than to the bulletins issued by the Spanish Government and the Carlists during the late civil war.

"*Bon chien chasse de race*," says a French proverb. In a word, the same blood runs in the veins of both the Spaniards and Mexicans. We have witnessed one pronunciamiento, and instead of being awe-struck at the sight of a civil war, (since then we have seen the Commune), we were highly amused. The politeness of the extreme parties one towards another, surpasses even that of the French at the battle of Fontenoy : "*Tirez vous-même s'il vous plait*." The reply of Count de Hauteroche to Lord Charles Hay, is nothing compared to the "*Cuidado*" (look-out), of a Mexican officer shouting from a steeple to his comrade, become his enemy and encamped with his men on the *azotea* (roof) of a neighboring convent. But the best of the farce came off in the morning, when the chocolate bell rang. Liberals and clericals all met at the *tienda de desayuno* (breakfast), where the chief, who was out of ammunition, paid for his enemies' chocolate, in exchange for a few cartridges. In fact, why should the poor devils take a serious view of revolutions ? Do they not know that their chief was only fighting for power, and trying to do what his predecessor had done, if he were a Liberal ; or to gain his bribery money, if he was in the other camp ? Since the intervention, pronunciamientos are less frequent but more bloody. At the present moment the whole country is covered with them ; but as the chiefs pretend to oppose the re-election of Lerdo de Tejada, the revolution cannot last long.

TRAMWAYS—*Ferrocarriles.*

<i>From</i>	<i>To</i>	<i>Hours.</i>
Mexico, Plaza Mayor, in front of the municipal palace	Chapultepec and Tacubaya	Every 20 minutes, 5½ A. M. to 8 P. M. up and down. <sup>1</sup>
Mexico, Plaza Mayor, in front of the municipal palace	Mixcoac San Angel Tlalpam	Every hour and 20 minutes from 6 A. M. to 7:30 P. M. except at 1 P. M. up and down.
Mexico, Plaza Mayor, in front of the municipal palace	Belen	From 6 to 7½ every ¼ 7-9-11 A. M., 2-4-6 P. M. returning same hour and 15 minutes, price, 6c.
Mexico on the West side of the Cathedral	Buena Vista, San Cosme La Tlaxpana Popotla Tacuba San Cosme	Every quarter of an hour. " " " " " " From 6½ A. M. to 6½ P. M. up and down.
Mexico, on the West side of the Cathedral	Deravillo Guadalupe Hidalgo	Every ¼ of an hour from 6½ to 7 P. M., 8:10-9:10-10:10 every ¼ of an hour from 6½ to 7 P. M.
Mexico, on the Plaza Mayor, in front of the Arcades	La Viga	Every ½ hour from 6½ A. M. to 7 P. M. return at the ¼ hour.
Mexico, Calle San Balvazera.	Tacuba, Atzacapazalco Tl. hiepanlta	6:30-7:45-10 A. M. 1-2:15-4:30 P. M., return 7:45-9-11:15 A. M., 2:15-3:30 5:45 P. M.

SCHOOLS, COLLEGES—*Escuelas, Colegios.*

Academy of Saint Charles—*Academia de San Carlos* (free, 1781).  
 Artistico-Industrial School—*Escuela Artistica Industrial* (free).  
 Catholic School—*Escuela Catolica*.  
 College of Jurisprudence—*Colegio de Jurisprudencia*.  
 College of Medicine—*Colegio de Medicina* (free).  
 College of Mines—*Colegio de Minas* (free).  
 College of Young Girls—*Colegio de Niñas*.  
 Cosmopolitan School—*Escuela Cosmopolita*.  
 Lancasterian Schools—12 (1822)—*Escu-*

*las Lancasteriano* (free). There are eleven branches, all of which are supported by the Lancasterian Society, composed of Mexicans.

Lyceum Hidalgo—*Lyceo Hidalgo*.  
 Military College—*Colegio Militar* (free).  
 Municipal Schools—*Escuelas Municipales* (free). Their number in Mexico is 53, for boys and girls.  
 Preparatory School—*Escuela Preparatoria* (free).  
 School of Agriculture—*Escuela de Agricultura* (free).  
 School of Arts and Trades—*Escuela de Artes y Oficios* (free).  
 School of Commerce—*Escuela de Comercio* (free).  
 School for the Deaf and Dumb—*Escuela de Sordo Mudos* (free).

(<sup>1</sup>) First and second class tickets give right to a swimming bath at Chapultepec. Prices: \$0.25 and \$0.12½.

School for the Blind—*Escuela de Ciegos*.  
School of Fine Arts—*Escuela de Bellas Artes*.

School of the Tecpan—*Escuela del Tecpan* (free). This is a school for vagabonds; they are taught a trade.

Seminary School—*Escuela Seminarista* (free). Supported by the clergy.

University—*Universidad* (opened 1553).

As in France, several colleges grant "*Bourses*;" they are called here "*Becas de Gracia*." The scholars who are favored with them are boarded and educated gratis. Number of schools in Mexico city: 234 attended by 13,000 scholars.

#### SQUARES AND MARKETS—*Plazas y Mercados*.

*Guardiola*, small square of, *Plazuela de Guardiola*.—This small square is situated beyond the Hotel Iturbide. At one of its corners and that of Calle de San Juan de Latran, stood the convent and church of San Francisco. They measured 375 feet by 280, and contained eleven chapels. The convent was built in 1524, for Fray de Valencia and twelve other Franciscan monks; the church in 1716. In front is a curious porcelain wall house, and in another house are the offices of the Mexico-Vera Cruz Railway Company and its telegraph. The Album of Mexico and its Environs shows this square with the statue of Morelos; but it has been removed to the square of the same name. Many queer tales are told about the Plazuela de Guardiola, but the only authentic one is the execution of a certain Palacios, in 1828, for having killed a Count del Valle, a de-

scendant of H. Cortes, in the porcelain house.

*Guerrero Market*—*Mercado de Guerrero*.—It was named from Vicente Guerrero, one of the heroes of the Independence.

*Iturbide Market*—*Mercado de Iturbide*.—It received its name in honor of the Emperor. It was built in 1849.

*Jesus Market*—*Mercado de Jesus*.

*Mercy Market*—*Mercado de la Merced*.

*Parade Square*—*Plaza de Armas or Mayor, or Constitucion*.—This square is surrounded by important monuments: On the eastern side is the long, monotonous national palace, in the face of which run the arcades of *Los Mercadores* (merchants), under which are, protected from the sun and rain, a variety of shops and ambulatory stalls, from the candied fruit-tray to the filigree jewel-case, side by side with the cigarette-maker and the lottery ticket hawker. At a right angle is the municipal palace, and then follow the arcades of *Flores* (flowers). Formerly there was a canal which passed by them, on which the peasants from Mericalingo brought their flowers for sale. The square is completed by the Cathedral and the Sagrario. It has the same size as the *Fianquits* square of the Aztecs, laid out in 1325. An old print, which we have under our eyes, shows this square quite different to what it is now, and even to what it was when Maximilian came to Mexico. The plaza Mayor was divided into two sections of an entirely different nature: On the space facing the na-

tional palace was a circular enclosure, called *plaza de Armas*, made in 1794, and surrounded by stone seats and a balustrade, the entrance of which was closed by four wrought-iron gates, which were transferred in 1824, to the Alameda, where they are still. In the middle of the space stood the equestrian statue of Carlos IV. When Iturbide was crowned Emperor (1822), a provisory bull-ring was built in that arena; and the King's statue, covered with *brown paper*, stood a spectator to the feast celebrated in honor of the overthrow of the Spanish dominion! The same people who had welcomed Carlos IV's statue twenty years before, now acclaimed the victor of his descendant. Did they cover the statue for decency's sake, or to shun the reproach of their conscience? *Quien sabe!* The other half of the square was occupied by a building called *Parian*,<sup>1</sup> a sort of quadrangular "Petticoat Lane market;" a quantity of wooden shops; the gallows and the *Picota*, a column, on the top of which the heads of those who had been executed, were exhibited. It was burnt by the students of the University, on the 27th March, 1636, but was re-edified. All but the Parian disappeared at the end of last century, and this latter nuisance itself was destroyed on the 31st August, 1843, by Santa Anna, to make room for the celebration of the victory of Tampico, over the Spaniards, in 1829. The

ceremony took place on the 11th September. After this feast, the square was naked; but Maximilian caused the actual garden to be planted. It is called *Zocalo* (*socle*), because the central part is made on the basis of a column of Independence, projected by Santa Anna.

*Saint Catherine Market*—*Mercado de Santa Catarina*.

*Saint Dominic Square*—*Plazuela de San Domingo* is near to the Plazo Mayor.—In its centre is a fountain, surmounted with the arms of the country (see page 70). To the north stands the church which gave its name to the spot. The eastern part is formed by the custom-house and the old Inquisition palace; to the west is a long building with arcades. The south side is composed of houses. It was there that, on the 8th July, 1867, M. S. Vidaurri was shot.

The markets are worthy of a visit, especially the uncovered ones, for their aspect is picturesque to the extreme; there, is the Indian-Mexican life in all its originality, and as it must have been since the beginning. For our part, we cannot see the slightest change since our first visit to this country 20 years ago. No pen could retrace the contrasts that exists between the delicious fruits, the bright colored flowers, and the dark, dirty, repulsive looks of the sellers. It would require the pencil of a Callot or a Salvator Rosa, and the coloring of a Diaz, to give a faint idea of the wretchedness of the ones, and the brilliancy of the others.

<sup>1</sup> It was rented to J. de Medina, on the 23d April, 1737, for 9 years.

## STATUES.

*Statue of Charles IV., of Spain—Estatua de Carlos IV.*—situated at the junction of the paseo of la Alameda and the road to Chapultepec. It is the work of Manuel Tolsa, and was cast in one jet on the 4th of August, 1802. The relieve faces were destroyed by fire two days before. The weight of the statue in bronze is 22,000 English pounds. It was first erected on the Plaza Mayor (see page 84) on the 29th of November, 1803, and inaugurated ten days after. There it remained until 1824; it was then taken to the University, from whence it was transferred in 1852, under the care of Vicente E. Manero, to where it now stands. Baron Humboldt says that "the statue of Marc Aurelius is the only one superior to it."

*Statue of Cuantemotzin—Estatua de Cuantemotzin.* This bust of the Astec hero stands on the paseo of la Viga (see page 68). The following Astec inscription will complete our description of page 42 :

Sa ñignitio Tl'ato'catix Áztecaltl Cuantemotzin,  
Chicágtlápiani Tlanahuac Yol Tlápaltilc  
Ipam in Mátilóni—Tlanahuátil Altepepix-  
que in 1869.

## TRANSLATION :

To the last Astec monarch,  
CUANTEMOTZIN,  
Heroic in the defense of the Country,  
Sublime in his Martyrdom.  
The Constitutional Municipality of 1869.

*Statue of Guerrero (General Vicente)—Estatua del General Guerrero*—in the middle of the square of Saint Fernand, called *El jardín de San Fernando*, facing the Alameda (north). It is of bronze, and was made by the scholars of the museum of San Carlos, and inaugurated in 1869.

*Statue of Liberty—Estatua de la Libertad*—of white marble, placed on a pedestal, also of marble, in the middle of the principal fountain of the Paseo de Bucareli. The shield in the left hand of the figure bears the following inscription :

*Independencia, 16th September, 1810.*

*Statue of Morelos—Estatua de Morelos*—the father of the Mexican Independence. This statue was formerly on the *Plazuela de Guardiola* (see page 83), but it was transferred where it now stands, *i. e.*, on the plazuela de Morelos, close to the walls of the hospital of the same name, and on the northern side of the Alameda.

### RAILWAY FROM MEXICO TO TOLUCA AND TLALNEPANTLA.

From Mexico.		From Tlalnepantla.	
6½ A. M.	2½ P. M.	7½ A. M.	3½ P. M.
0	0	0	0
9 "	0	10½ "	0
0	0	0	0
0	5 "	0	0
11½ "	4½ "	11½ "	5½ "



## VERA CRUZ AND JALAPA TRAMWAY.

Miles.	Up Train.	Stations.	Down Train.	Prices.	
				1st Cl.	2d Cl.
	5. A.M.	leave..... Vera Cruz..... arrive	3.45 P.M.		
9½	5.30 "	"..... Tejeria..... "	3.15 "		
16½	6. "	arrive..... San Juan..... leave	2.45 "		
	6.10 "	leave..... "	2.30 "		
20½	6.40 "	"..... Tierra Colorada..... "	2. "		
29	8.10 "	"..... Paso de Ovejas..... "	12.45 "		
	9.10 "	"..... Puente Nacional..... "	11.45 "		
40½	10. "	arrive..... Rinconada..... leave	11. "		
	11. "	leave..... "	10. "		
48½	12. "	"..... Plan del Rio..... "	9. "		
55	1.30 P.M.	"..... Cerro Gordo..... "	8. "		
62	3. "	"..... Dos Rios..... "	7. "		
70½	4. "	arrive..... Jalapa..... leave	6. A.M.	\$ 6 50	\$ 4 00

## VERA CRUZ AND MEXICO CITY RAILWAY.

Miles.	Up Trains arrive.	Down Trains leave	Miles.	1 cl.	2 cl.	3 cl.
				\$	\$	\$
	8.15 P. M.	Mexico..... leave 5.00 a. m.	263½			
20½	7.30 "	Tepexpan..... 5.45 "	243			
27½	7.00 "	S. Juan Teotihuacan 6.05 "	236			
34½	6.45 "	Otumba..... 6.30 "	229			
38	6.35 "	La Palma..... 6.45 "	225½			
42	6.20 "	Ometusco..... 7.00 "	221½			
47½	6.00 "	Irolo..... 7.20 "	215½			
57½	5.35 "	Apam..... 7.50 "	205½			
69½	5.00 "	Soltepec..... 8.25 "	193½			
77	4.25 "	Guadalupe (hacienda). 8.45 "	186½			
86½	4.00 "	Apizaco..... 9.20 "	176½	4.50	3.75	2.31
102½	3.05 "	Huananilla..... 10.10 "	161			
113	2.35 "	San Marcos..... 10.35 "	150½			
124½	2.05 "	Rinconada..... 11.05 "	139			
137	1.35 "	San Andrés..... 11.40 "	126½			
156	12.55 P. M.	Boca del Monte..... 12.55 P. M.	107½			
168½	10.45 "	Maltrata..... 2.30 "	94½			
181½	9.50 "	Orizaba..... 3.30 "	82			
192½	9.00 "	Corrin..... 4.10 "	70½			
197½	8.25 "	Cordoba..... 4.30 "	65½			
209½	7.35 "	Atoyac..... 5.20 "	59½			
216	7.05 "	Paso del Macho..... 6.00 "	47½			
224	6.30 "	Camaron..... 6.25 "	39½			
237½	5.35 "	Toledad..... 7.00 "	26			
253½	4.35 "	Tejeria..... 7.55 "	9½			
263½	4.00 a.m. leave	Vera Cruz..... arrive 8.30 "		16.00	12.50	7.25

## BRANCH LINE FROM APIZACO TO PUEBLA.

Miles.	Up Trains.			Down Trains.		Prices.		
						1 cl.	2 cl.	3 cl.
	8.30 A. M.	3.30 arrive	Apizaco	leave 9.30 A. M.	4.05 P. M.			
10½	7.45 "	2.45 "	Santa Ana	" 10.15 "	4.40 "			
22	7.00 "	2.00 "	Panzacola	" 11.00 "	5.10 "			
29½	6.30 "	1.30 P. M. leave	Puebla	arrive 11.30 "	5.40 "	1.52	1.27	0.78

STEAMERS—*Vapores.*

The Royal Mail Steam Packet Company leaves Southampton for Vera Cruz, via St. Thomas and Havana, on the 2d of each month, and is due on the 28th. It leaves Vera Cruz on the 2d of each month, and is due at Plymouth on the 28th, Cherbourg 29th, Southampton 30th. Prices: 1st cab. £54.10; 2d cab. £45; 3d cab. £38.10. Return tickets 25% abatement. 2d class £25, no return tickets; 3d class £15, no return tickets. Baggage: Cabin passengers, 20 cubic feet; 2d class, 15 cubic feet. Extra 3s. per foot.

## WEST INDIA AND PACIFIC STEAMSHIP COMPANY.

Leaves Liverpool for Vera Cruz, via Jamaica, on the 10th and 26th of each month—is due on the 9th and 25th of the following month—leaves Vera Cruz, via New Orleans, on the 3d and 13th of each month, and is due at Liverpool 30 days afterwards. Terms, from Liverpool to Vera Cruz, cabin £35, or \$175 gold; from Vera Cruz to New Orleans \$60 gold.

PACIFIC STEAMERS—(*Main Line*).

The P. M. S. Ships arrive and depart (approximately) at Acapulco, each month, as follows:

Sail from	Sail from
New York 1, 15	San Francisco 15, 20
Panama 11, 26	Acapulco 22, 6 or 7
Acapulco 17, 2	Panama 29, 13 or 14
Arrive at	Arrive at
San Francisco 25, 10	New York 10, 24 or 25

## GENERAL TRANSATLANTIC COMPANY.

## LINE FROM SAINT NAZAIRE TO VERA CRUZ.

## OFFICES.

Paris, Grand Hotel; Mexico, Messrs. Martin, Daran & Co.; Havana, Messrs. Durinthy Chiatriti & Co.; Vera Cruz, Messrs. Torre, Fischer & Co.

	Arrive	Leave
Saint Nazaire.....		20
Santander.....	21	21
Saint Pierre.....	5	5
Port de France.....	5	6
Pointe à Pitre.....	6	6
Saint Thomas.....	8	8
La Havane.....	12	12
La Vera Cruz.....	16	
La Vera Cruz.....		18
La Havane.....	21	22
Saint Thomas.....	26	26
Pointe à Pitre.....	27	28
Port de France.....	28	29
Saint Pierre.....	29	29
Santander.....	12	13
Saint Nazaire.....	14	

		1st Cab.	2d Cab.	3d Cab.	Steerage.
		Francs	Francs	Francs	Francs
SAINT NAZAIRE	Martinique.....	965	825	750	400
SANTANDER	La Guayra.....	1100	965	825	450
	Puerto-Cabello.....	1100	965	825	450
	Carupano (return)....	1100	965	825	450
20th and 21st of	Guadeloupe.....	965	825	750	400
each month.	Saint Thomas.....	965	825	750	400
	La Havane.....	1100	965	825	400
(and vice versa)	La Vera Cruz.....	1240	1100	900	500

These prices include table wine and service.—1st, 2d, 3d cabs. have the same table.

A reduction of 25% is made on return tickets, 1st and 2d cabs., and 15% on family tickets of four members and over. A return ticket from

Vera Cruz or Havana can serve via the New York and Havre steamers of the same Company; but the fare from or to New York to the West Indies, is at the charge of the traveller. Children 3 years of age, do not pay; up to 8 years old, one-fourth of the passage price; from 8 to 12 years old, half price; over 12 years old, full passage. 330 lbs. of luggage is allowed to cabin passengers.

Steamers to Vera Cruz via Havana, New Orleans, the Ohio and Mississippi rivers: See advertisements.

#### TELEGRAMS—*Telegramas.*

At the end of the year 1874 there existed in the Mexican Republic 8,001 kilometres of telegraphic lines (1,300 miles).

Tariff of the Mexican Railway Company's telegraphic line:

From Mexico to Vera Cruz, for	
ten words.....	\$1 00
For each word exceeding ten....	06
Address and signature gratis, when there is one word only to each.	
Initials and cyphers count each for one word.	

All telegrams to be in the Spanish language, excepting in cases of impossibilities. The company does not guarantee their exactitude when they are written in foreign languages.

The Telegraph Company (between Mexico and Vera Cruz), is situated in the building of the National Museum, next door to the post-office.

Its tariff is the same as above.

The Governmental Telegraphic line:

1 Calle Coliseo Viejo.			
Matamoras,			
for ten			
words...	\$3 40	each one extra,	\$0 34
Galveston,			
for ten			
words....	5 52	" "	0 46
New Orleans			
for ten words	6 27	" "	0 51
New York,			
for ten			
words....	6 27	" "	0 51
Address and signature gratis when there is one word only to each.			
London and Paris, for ten words, \$11 19; each one extra, \$1 11. Directions and signature pay fully.			

#### THEATRES—*Teatros.*

American Theatre—*Teatro America*.—Spanish pieces for the working class.

Arbeu Theatre—*Teatro Arbeu*.—Operas translated into Spanish, comic and burlesque, the only one lighted up with gas.

Democratic Theatre—*Teatro Democratico*.—Spanish pieces for the working class.

Hidalgo Theatre—*Teatro Hidalgo*.—Spanish pieces for the working class.

Jordan Theatre—*Teatro Jordan*.—Spanish pieces for the working class.

National Circus—*Circo Nacional*. National Theatre—*Teatro Nacional* (1842.)—Tragedies and operas, inaugurated in 1844, containing 3,000 spectators.

New Mexico Theatre—*Teatro Nuevo Mexico*.—Spanish pieces for the working class.

Orient Theatre—*Teatro Oriente*.—Spanish pieces for the working class.

Principal Theatre—*Teatro Principal* (1716).—Italian operas.

During Lent the old-fashioned pieces of "The Passions," are still in vogue, no more nor less than at the origin of the theatre in Europe. But what strikes travellers the most, is the great resemblance between these pieces in a profane theatre, and those executed (we were going to say performed) in the churches of the suburbs on Good Friday. (See page 91).

## CHAPTER V.

VILLAGES AROUND MEXICO—*Pue-  
blo acerca de Mexico.*

*Chapultepec (cerro del Chapulín—*Grasshopper mountain), stands at a short drive from the city, and at the extremity of the *Calzada de la Reforma* (The Reform Road). The building, which was erected in the year 1785, on its summit of porphyry, was once the site of the palace of Moctezuma II., then of Cortes and the first viceroys. The actual one served as a country seat to the Presidents and Maximilian. It was altered, repaired and enlarged under several viceroys and by Maximilian, whose projects have been completed by S. Lerdo de Tejada. Its position as a fortress is strong; nevertheless, it was easily taken by the Americans on the 13th September, 1847, no doubt for want of military skill on the part of the besieged, although it was then the military school.

It is one of the best points from which one may overlook the Valley of Mexico; but what charms visitors the most, is the exuberance of the vegetation, the purity of its sources, and the magnitude of the avenues of ahuehuetes (old trees), a kind of cypress (*cipresus distica*), from the lofty branches of which hang innumerable fringes of long grey Spanish moss, called *heno* or *barba español* (Spanish beard). The trees on each side of the alley meet at the top and form a dome, through which the rays of the sun never penetrate. One of the trees measures 165 feet in height and 46 feet in circumference. Moctezuma caused the portrait of his father "*Axayacatl*," and his own to be carved on a stone embedded in the mount; but H. Cortes had them destroyed with mattocks. Was he afraid that the image of his unhappy friend would remind him of his untimely end, and create remorse for his conduct towards the Astec monarch; or was he a Vandal; or did he wish to erase from the minds of the conquered Mexicans, the traces of their past grandeur? If it were this last reason, recent facts prove that he little knew the human heart; for the erection of the statue of Cuantemotzin, the carvings and inscription of the church of San Hypolito, etc., prove that, though Spanish blood runs in their veins, the Mexicans curse the coming of the conquerors, and are only proud of their Astec origin.

Whilst reposing under the fringy vaults of Chapultepec one cannot refrain from letting one's mind

wander into the past, when the mighty and happy Astec king took under their shade his daily stroll, dressed in garments covered with the feathers of the birds which peopled the ahuehuetes; and then, when evening comes on, one can fancy seeing the spirit of "*Molitzin's daughter*" glide silently along the drooping cypresses and vanish in the transparent waters of the *Alberca* (reservoir); for such is the Astec legend; and *quien sabe*, if the Indians of the valley of Anahuac, will not some day believe that the ghost of Carlotta also roams under the secular ahuehuetes in search of her mind!

*Desert of Cuajimalpa*.—*Desierto de Cuajimalpa*.—This site was famous in former days, on account of the neighboring convent of the Order of the Carmes, built in 1606, but now in ruins. It is from that region that the aqueduct of San Cosme receives its waters. The monks abandoned the convent in 1810.

*Guadalupe* (Hidalgo).—The name of the father of the Mexican Independence was added to that of this borough; because his first flag bore the image of the Virgin of Guadalupe.<sup>1</sup> The Astec name was *Tequatlanopeuh* ("The Rocky Hill"). The tramway which leads to Guadalupe was the first one built in Mexico, after the one from Vera Cruz to St. Juan.<sup>2</sup> It is only 2½ miles from the plaza Mayor of the capital, whence start the

cars, and contains 8,200 inhabitants. The Cathedral owes its origin to a miracle; for it appears that on the 12th December, 1531, a recent converted Indian was on his way home from the capital, when he suddenly found himself in the presence of the Virgin Mary. She told him (in the Astec dialect, no doubt, for she must be a polyglot,) that she wished to be worshipped on the very spot where the heathens had, until then, put up their prayers to "*Teotinantzín*," (our mother), who, in fact, was no other than herself. Consequently, she bade the trembling Astec to transmit her desire to the Bishop of Mexico. He obeyed; but the prelate treated him as a visionary. As the Virgin had a strong will of her own, she appeared again to the bewildered believer, and upon learning the bishop's refusal, she stamped the rock with her tiny foot, and a fountain of water gushed out at once. Moreover, so that the Indian might give another proof to the bishop, of whose name he came in, she poured a stream of flowers into his garment, and disappeared. When the messenger deposited the flowers at the feet of the prelate, there appeared on his *ayate de pitá* (tissue of aloe thread) the portrait of the Virgin. This *true and authentic* picture is still in the Cathedral of Guadalupe, under a glass, and is known as the *Virgin of Santa Maria de Guadalupe*, name chosen and given by herself, to another converted Indian to whom she also appeared. The Mexicans, who have an illimited

<sup>1</sup> It is transferred to Congress at its openings, from the National Palace.

<sup>2</sup> It was opened on the 1st July, 1857.

faith in the Virgin of Guadalupe, attach great importance and power of operating miracles to the pictures and prints copied from the original ; but if they have not its same colors and exact number of rays, they declare them to possess no virtue. M. Vicente E. Manero, bought a fine figure in stained glass, of this Virgin for a mere trifle, because the glass stainer had painted her cloak green instead of blue ! During the Spanish occupation, the Virgin of Guadalupe had a serious competitor in the holy person of the Virgin *de Remedios* (of remedies), but as she was imported and even imposed by the Spaniards, she did not enjoy the same favor as the local one ; and after the Independence of Mexico, she was obliged to withdraw before her opponent, and confine her miracles to Spain, her native country.

A chapel stands on the hill where the apparition took place, and at its base was begun in 1693, the actual fine Cathedral, which was, until recently, the object of the veneration of the whole country. It contains the flags taken from the Spaniards at Tampico, in 1829. Before coming to Mexico, all the viceroys entered into the Cathedral of Guadalupe, to hear mass, in compliance with an established custom. Even now, on the 12th of every month, there is a large number of people who go from Mexico to Guadalupe to make their devotions. The Indians assemble there, too, on the same day, and after mass, they dance their *mitate*.

It is near to this small town on the highway, and also on the projected track of the line of railway from Mexico to Leon, via Queretaro, that lies San Christobal Ecatepec, where Morelos was executed.

In 1821, Iturbide, then emperor, created the order of Guadalupe, so that the sacred image served as an object of veneration, as the banner of the Independence, and as a sign of moral courage and merit.

The treaty of peace between the U. S. of America and Mexico was signed in Guadalupe on the 2d Feb. 1848 ;<sup>1</sup> and it served as well as Tacubaya, as Quarter General to Porfirio Diaz, when he put the siege before the capital, occupied by a remnant of imperialists in 1867, after the death of Maximilian.

The church of Guadalupe has become poor, having been obliged to dispose of its jewelry and silver ornaments ; but it is still rich in remarkable works of marble and stucco. Its revenues consist in an income paid by the government (more or less punctually) and *the product of a lottery*. What a subject for philosophers to brood over !

On Lady-Day, at 10 A. M., there is a scene of the Passion, represented in the Cathedral by living *artists*, except Jesus Christ, who has been recently replaced by a black wooden statue !

With Chapultepec, Guadalupe is the best point to obtain a good

<sup>1</sup> The American army evacuated the capital on the 12th June, 1848.

view of the whole valley, and we cannot recommend too strongly to tourists to climb up the hill; they will be amply repaid for their fatigue and lack of breath.

*Ixtacalco*, see *Santa Anita* (page 92).

*Miscoac* is a small village, where the inhabitants of the capital retire in summer. The Tlalpam trains stop there.

*Popotla*. If it were not for the tree of the sorrowful night, this village would not be worth a visit (see page 42).

*San Angel* is the rival of Tacubaya during what Mexicans call the hot season of the year, *i. e.*, from May until September, although the thermometer never rises over 80 degrees Fahrenheit in the shade.

*San Agustin de las Cuevas*, (*Tlalpam*) was once the rendezvous of the Mexican gamblers. This small borough, situated at twenty miles from the capital, was usually a quiet and calm summer resort, but became as agitated and thronged during four days that lasted its *fiesta* (feast), as the race course of Epsom on Derby day. It began on Whit Sunday, and did not cease one hour, day or night; for the fever that possessed the professional gamblers was gained by all around them; and, as Mexicans have more or less a gambling disposition, the majority of the spectators had a "finger in the

pie." It was not there as at Baden, where there was only one *tapis vert*; San Agustin had as many as twenty games of *monte* at the same time: so that, those who were possessed of the demon of gambling fell from *Carybe* into *Scylla*. Besides every other kind of attraction was concentrated there to satisfy the dominant passions of the Mexicans, especially cock fighting, and the national games. But the abolition of gambling, throughout the Mexican Republic, by the influence of B. Juarez, put an end to the orgies of San Agustin. It is now a centre of industry.

The beauty of its climate and the exuberance of its vegetation, make it a charming residence during the summer. Several rich merchants of Mexico have built country seats as well as paper and spinning-mills.

When the Spaniards invaded the country, this village was called *Tlalpam* (highland), and was a large prosperous city, but like many others, its civilization disappeared under the yoke of its conquerors. In the first days of the Independence, an attempt was made to restore its primitive splendor; its name of *Tlalpam* even replaced that of San Agustin; but Toluca, its rival city, superseded it, and it is once more reduced to the rank of a modest borough of three thousand five hundred inhabitants.

*Santa Anita*. We will not repeat ourselves by describing the aspect of the canal of Chalco; we will therefore portray for our readers

other interesting things on the same *parcours*.

The earlier they start the better, and they are soon at La Vega, either by the cars or a carriage. They will do well to agree in advance on the price of the boat: the usual rate being twenty-five cents per hour; sometimes, when the boatmen get up the river, they try to get more; but when passengers are firm, they give in.

The boat glides on the narrow river alongside the Paseo of La Vega, in the central point of which stands the male and energetic bust of Cuauhtémotzin; his face turned, with an air of defiance, towards the east, whence came the conquerors, the enemies of his country. The water is covered with flat-boats laden with flowers, vegetables and fruit from the chinampas (floating islands) of Chalco and Xochimilco, and with the products of the neighboring haciendas. Half-way to Santa Anita is a curious bridge, under the low and sombre arches of which all skiffs must pass, those that are going to town having to pay *octroi* on their burden.

Then comes *Santa Anita* and further on *Ixtacalco*. These two villages have still the appearance of former days in the background; but the borders of the river are occupied by pulquerias and sheds, under which the natives offer for sale imitations of flowers, cut out from large carrots, tortillas, and pimented *tamales* (a mixture of pork-meat, indian corn and chili), strong enough to suffocate a

European lady at ten yards; the whole is rolled up in a maize leaf and steamed in water with new mown hay. The second of these villages received its name from the Astec words, "*ixtla calli*" (white house). There is scarcely anything to be seen now, for even its church is falling into ruins. In the church-yard there is a curious double tomb; we might even call it a "*Siamese tomb*," for it forms but one single body of mud, five feet high. Out of the trunk spring two mounds; on the top of one of which is a wooden cross of the Roman style, the other also supports a cross of bricks of the Grecian style. On the branches of the Roman cross are two human skulls, and the whole tomb is also covered with those ghastly ornaments. Around its basis are several yellow reed crosses planted in the earth.

In former days, the inhabitants of these villages cultivated their products on floating islands, which they poled on the lakes of Chalco and Xochimilco from place to place; but these *chinampas* are seldom to be seen now, as they have been ranged and fixed side by side in straight lines, with space between for the passage of boats; still tourists may have the luck of seeing some by chance; at all events, such as they are, they may form a just idea of what they were; and those who read this book, and have not visited that country, may see in the environs of Amiens, (France), the same patches of land, placed in the same way, and having the same destination.



At Santa Anita and Ixtacalco are grown all those flowers that serve to mount the splendid bouquets which the Indians spread out for sale every morning, at the corners of the central streets of Mexico. For fifty cents one may buy one that cost ten dollars before the coming of the French to Mexico.

*Tacuba*, is a small village beyond Popotla. It has an essential Indian aspect, like all other Mexican villages. The only interest it presents to strangers is on Lady-Day, when there is at 10 A. M. and at 3 P. M. a representation of the Passion, as at Guadalupe Hidalgo.

*Tacubaya* existed before the *Chichimecas* came into Anahuac. Its Astec name was : *Atlacoloayan* (spot where the streams turn off.) Its proximity to Mexico and its elevated situation has caused it to be chosen for the site of summer residences, where the inhabitants of the capital retire after business hours ; not that the outside appearance of the houses be pleasing to the eye ; but the grounds are spacious and several are kept in good order ; two of them especially, those of Messrs. Barron and Escandon, which tourists may visit on applying to their *administradores* in the capital.

After the destruction of the capital by H. Cortes, it was a question to rebuild it at Tacubaya, so as to protect it from inundation.

The military school has been transferred from the palace of

Chapultepec to the once archbishop's palace of Tacubaya.

On the 11th April, 1869, under Miramon, General Marquez, after having subdued at Tacubaya 10,000 *pronunciamientos*, headed by General Degollado, put to death a great many innocents, amongst them were the medical students who had left the capital to attend the wounded. A statue has been erected in the small *alaméda* of Tacubaya in memory of the crime. A yearly anniversary is held, organized by José Juan Baz. It appears that Marquez, surnamed "The Tiger," has cleared himself of that odious measure by producing the written order of Miramon.

There is an American boarding house at Tacubaya ; but the village being dirty and dreary, it does not suit tourists ; besides it is too far from town.

## CHAPTER VI.

### EXCURSIONS.

*Cholula* (see Puebla, page 105.)  
*Cuernavaca*, Ruins of (*ruinas*)  
*Xochicalco*, *Cacahuamilpa*.

After having made provision of thick boots, sardines, biscuits, brandy, bengal lights and rosin torches, tourists take the diligence for Cuernavaca at 6 A. M. and arrive at 3 P. M. in the afternoon. The *Col de la Guarda*, on the way, is 900 feet higher than Mexico. If voyagers are in a hurry, they can take horses at once and get to *Xochicalco*, (in the flowery house)

the same evening; but if not, they may employ their time by visiting the *Salto* (fall) of San Antonio, at a few miles from the town; and the luxuriant vegetation of the country, the grandeur of the barranca, the majesty of the trees and the picturesque-ness of the stream, will procure them ample conversation for the evening. The next morning, it will be prudent to set out early in search of the ruins of Xochicalco, which are to be found on an artificial conical mound, measuring at least 140 feet high and a mile in diameter. It is surrounded by a once deep ditch; but now partly filled up. Like all the other hills of the same nature, it is covered with bushes; but not in sufficient quantities to prevent visitors from climbing up it, if they follow the stone terraces built to that effect. The plateau on the top of the mount and from which one can enjoy the view of the Nevada de Toluca, is surrounded with a wall in ruins, in the circle of which lie a certain quantity of graves, covered with stones, and the remains of a pyramid, built of large stones put together without either mortar or cement. According to authorized archaeologists, the pyramid was five stories high, covered with friezes, cornices, basso-relievos and carvings of the same style as those in the Museum of Mexico. But the most striking detail in these figures, which we point out to archaeologists is the resemblance between the helmet worn by one of the figures and those of the kings, carved on

Egyptian monuments. In both cases a serpent is springing out of the brink of the helmet, at the height of the forehead. In another part a rabbit is represented near to a personage. Was it meant for the emblem of his name or a monogram, like those of some celebrated painters? By inquiring of the guide, visitors may get to see the remains of a small altar, situated at the extremity of a paved space.

Mexican and European writers do not agree as to the origin of the race of men who erected the pyramids of Xochicalco. It does not enter into our programme to give the *pro* and *con* of the question, leaving it to more authorized pens; but we will add that from all we have gathered by consulting authentic documents, we are inclined to believe that this monument was the work of the Toltecas race, whose city was *Tollan* ("The Reed Swamp") and who came from Yucatan; therefore the pyramids are of the Egyptian style. This belief appears to be confirmed by the similitude that existed between the works of the Astecs which succeeded in Anahuac to the Toltecas. Besides, there are two striking examples, viz: the same astronomical calendars and carved stones are found in the ruins of the towns and temples of both Egypt and Mexico (see page 10).

The ride from Xochicalco to the village of Cacahuamilpa is about 6 hours, so travellers have to make up their minds to pass the night in a hospitable hacienda, or a miserable Indian hut, just as their

luck serves them ; but be it one or the other, they need protect themselves from ants and mosquitoes. To the precautions we have already given (page 19), we add the advice of keeping one's clothes on all night; that is to say, sufficiently to protect oneself : for the heat is so intense that the less one is covered, the better. Guides for the caves are to be hired at the village, they know the ins and outs of them, and how to set off their grandeur, by properly placing the torches and Bengal lights, and firing off the rockets. These caves are no more nor less than natural excavations made in the basis of the mountains of Cacahuamilpa, by the two branches of the river San Geronimi. As no one has ever penetrated them entirely, their length is not known. They are literally covered with stalagmites and stalactites, such as are not to be seen on so grand a scale in any other part of the world. It is impossible to describe the grand and even magic effects of the different parts of the cave, especially when, on returning, one approaches the openings through which dart the rays of the sun, where the contrast is striking. On one hand : the deep dark abyss, along which visitors move slowly, like the spirits described by The Dante, in his descent into the lower regions, and reflecting the red flame of the torches ; on the other, the bright daylight gliding on the white cotton clothes of the guides; and overhead, the stalagmites, lighted up by them both, thus making of them as many prisms ;

and then the drops of water glittering in the sombre space, as they fall, from the top, sparkling like diamonds, before reaching the ground.

Baron Gros, and several other amateurs, paid a visit to the caves in 1835, the description of which is to be seen in the museum of Mexico, under the date of 1844. Another one was made on the 25th January, 1846, the records of which appeared in the *Boletín de Geografía y Estadística*, of 1849. According to M. Landesio (Eugenio), the professor of landscape painting in the Academy of San Carlos (Mexico), the report of the first is more poetical and fantastical than true, and he attributes the inaccuracy of the second one to the ill-will of the guides, and for want of sufficient lights. He adds that he also ran short of torches ; therefore, those who wish to see the grottoes thoroughly, must make an ample provision of them, and take care that their guides do not pass by some of the galleries, which we will resume in a few lines :

The entrance to the cavern is picturesque and grand. It is surrounded by a rich vegetation, and inhabited by bats, which flutter about and fly away at the approach of man. The main opening leads down a slope into a large gallery, which may be compared to the nave of a church. It is called by several names, according to the nature of the rooms or halls, such as : The Goat Saloon, the Hall of Death, the monuments or Pantheon, etc. From this principal gallery branch out smaller ones, forming a real

labyrinth, which, according to the guides, have not yet been thoroughly explored, although some visitors have lived under their vaults as long as 15 days; for the air is far from being foul, although it is damp, from the water which filtrates from above.

The Goat Saloon (*Sala de Chivo*) received its name from an agglomeration of stalagmites, which assumes the shape of a goat. Some collector, (a vandal), broke off its head. Such is the mania of some ill-bred people, who destroy the works of nature to enrich their own collection.

The Hall of Death (*de la Muerte*) was so called from the discovery made in it of the skeletons of a man and dog. No traces of dress were left, which leads to suppose that, before dying from hunger, the man had made a torch of them; but not being capable to find his way out, he lay down and died by the side of his faithful companion.

Then comes the Saloon of *El Tronco de Palma* (the palm tree trunk) in which is a stalagmite of that shape, as white as if it were marble. Thence a flight of natural steps leads into the saloon of *Las Coliflores* (Cauliflowers), or according to some guides of *Las Candelabros* (chandeliers). The fact is, the stalagmites assume the shape of both. The crystalline water, deposited in their interstices, is very palatable. Before coming to the Pantheon, visitors have to go through the *Pedregal* saloon and turn round a large stalagmite. Besides the short

and lofty pyramids which gave it also the name of Monument Hall, there is a profusion of cones, chandeliers and palm tree trunks. On the black walls are engraved the names of visitors, amongst which is that of the unhappy Empress, Carlotta. Finally, comes the *Organos* (organ saloon), the stalagmites of which are formed in the shape of that instrument. Here, as amongst the monuments, the effect of the Bengal lights, ignited by the guides, is magical and marvellous. From this point several galleries run into the bowels of the mountains; but those alone, who go on daring discoveries, penetrate further. When visitors see once more the blue sky over their heads, they find the way down the mountains to the outlets of the river, through thorns and bushes. The waters rush out of the mountain, in two parts, now clear, then muddy, but equally colored, as if, during their inward journey, they had mixed their currents, and then separated before making their exit, and taking their vagabond course in the plains.

Before leaving Cuernavaca, on their return, tourists would be paid for their loss of time by visiting the gardens of Maximilian. It was a favorite resort of the unfortunate Emperor.

*Merida.* The Alexander line of steamers alone take tourists to Progrés, which is a three hours' ride from Merida, the capital of Yucatan, 52,000 inhabitants. Sixty-nine miles further on in the in-

terior, are the ruins of the ancient city of Uxmal; and at seventy-five miles distant, the cave of Saba-cho, in the village of Tako. This part of Central America is covered with the remains of the monuments erected by "the wise men of the East." The steamer stays twenty-four hours in the port, so that visitors have ample time to visit Merida.

#### OAXACA.

*Milla.* The route to Oaxaca, the capital of the State of the same name, is made partly by rail to Boca del Monte or Orizaba, partly by diligences; the latter leaving the railway stations at the arrival of the trains, in destination of Tehuacan, thence to Tecomavaca, Dondemanguillo and Oaxaca City; in all a journey of three days and one night from Boca del Monte, or Orizaba, at a cost of \$30.

As regards the beauty of the scenery, the route by Orizaba is preferable; for it passes over the Cumbres.

Oaxaca City actually does not contain more than 20,000 inhabitants, they having successively fallen off these last 20 years, owing to the different revolutions and battles under Juarez. Its situation is most picturesque: it being at the junction of three valleys—the Valle Grande, Valle de Etla, and Valle de Tlacolula—and on the Atoyac river, which is a mere stream in the dry season, but becomes a torrent during the rains. Besides the ordinary products of the Tierra Caliente, the environs are famous for its

cochineal, indigo, sugar and minerals of every description. In former days, when Oaxaca had the monopoly of cochineal, its price was as high as \$5 per lb., now it can be bought for \$0.05; the result is, that there are but two or three growers of importance: principally Messrs. J. and C. Junes, who live in the Valley Grande. The mines also are less worked than in the past. This abandon is no doubt owing to the distance of Oaxaca from the capital and the bad state of the roads. The mines are concentrated in few hands, M. Constantin Rickards, a very enterprising Englishman, holds many of them, and M. Castro, a wealthy Mexican, has also a large number; the production is very changeable, owing to the variable richness of the ores; some contain gold and silver in equal proportions, and range from 2% to 80%; the richer ore being in very small quantities. The difficulty of transporting machinery to the mines, owing to the bad state of the roads and their steepness, renders the working very difficult and costly, but there is a vast field for companies; for, where a single individual looks at investing a large capital, a company does not hesitate in doing so. Such is the case with Mr. Rickards, who has been laboring under all kinds of difficulties these twenty-five years.

The only monuments of note in Oaxaca are the churches, amongst which the Cathedral and the Convent of Santo Domingo, now used as a barracks. There are still to be seen many ruins caused by the

terrible earthquake of the 11th May, 1870. There is no record of any other disaster of the same importance in the State of Oaxaca. The holiday resort of the city is named San Felipe del Agua, a pretty village at two miles distance. It takes its name from the aqueduct which traverses it; bringing, from one mile further on, the water to Oaxaca.

*Mitla* is situated in the valley of Tlacolula at about thirty miles from the capital. There is no service of diligence; but carriages are plentiful in the city, and the roads good. The monotony of the journey is broken by the sight of the world-famed tree in the village of Tule, the diameter of which is not less than thirty feet. (It is a Ceiba tree). Not far from there, a road leads to the village of San Pablo Yegalatao, where Benito Juarez was born.

The Zapoteco name of Mitla was "*Liobaba*," and meant "place of rest," it having been the "*Buen retiro*" of the monarchs of that nation or their last abode, as one is led to suppose on viewing a kind of subterraneous cave, which resembles the *cenotes* of Yucatan. The ruins of the once imposing palaces are situated on heights; their present state of dilapidation can give but a feeble idea of their magnitude; but, on approaching, one is amazed at the huge pieces of stone which serve as bases. As we say elsewhere, when Cortes came to this country, there were no proofs that the natives knew the use of iron; nor have there

been hitherto any discoveries made of iron implements in the different stratas of the earth's crust in Mexico; but, what appears to us undoubted is, that the men who erected the monuments of Mitla, Uxmal, and Palenque, knew the art of mechanism. We conclude that the means employed by them were the same as those used by the Egyptians for the same object. It is on account of their immense size that, contrary to many other smaller stones, they have not been carried away by the natives to build modern houses. Owing also to their size, in one of the large and lofty rooms, are still erect six columns of porphyry.

Although the carvings, mosaics, and paintings on stucco, have been exposed to the inclemency of the air during many a century, still the former preserves sharpness of execution, and the latter brightness of colors. Here a question presents itself to the mind of the observer: Of what nature were the tools that served to carve the stone and porphyry? The absence of all iron instruments leads us to suppose that they were made of Obsidian, it being, beyond all doubt, the same race of men which erected the monuments throughout the country from Uxmal to Teotihuacan, where that kind of tool is to be met with. In spite of this similitude of origin, the buildings differ. For example: those of Uxmal and Chichenitza are remarkable for their magnitude, the profusion and richness of their ornaments: whilst those of Mitla charm the eye by

the elegance of their style. The first are imposing, the second are charming.

PACHUCA, REAL DEL MONTE—  
REGLA.

*Pachuca*, a small town of 11,000 inhabitants, in the State of Hidalgo, is an important mining district. It stands 700 feet higher than Mexico, (*i. e.*) about 7846 feet above the level of the sea. It was in this mining centre that the Spaniard, Medina, discovered in 1557, the process of extracting silver from its ore, by amalgamating it with mercury, and then volatilizing the latter by heat, leaving the precious metal at the bottom of the retort. But it was not until the second part of the 17th century, that this process was introduced into Europe. Born imported it into Hungary in 1780, and it was made known at Freiberg by Gellert. As the tourist will see in the time table, page 65, he attains Pachuca by means of one of those huge, awkward, dusty vehicles called diligences, and thence he has to ride on horseback to Real del Monte, up and down hills; but as soon as he reaches it the scenery changes, and he can imagine himself in old England; for he has at his feet a perfect Cornish mining village. Although Englishmen, or to be more correct, Scotchmen, have long been living in the midst of the Mexican miners of this district, it is justice to say that they have preserved in all their purity their primitive principles; but, on the other hand, the natives have equally remained

faithful to theirs, and acquired but few of their neighbors' qualities. This result is also the same throughout the whole country; and it can be accounted for only by the antipathy which exists between the Anglo-Saxon and this Latin race; for Mexicans have real sympathy for Frenchmen only, whose habits and customs they adopt. One predominant vice reigns amongst the native miners (that of stealing), which causes them to be searched on leaving the mines. Their hair, mouths and ears are carefully examined; and although they are almost naked, still they manage to conceal the valuable ore. The metal is sold to small smelting establishments, which surround the principal works, just like the parasitical orchids cling round the mighty oak tree.

The ore is conveyed from Real del Monte to Regla, where it is smelted. Those who wish to visit the works receive a hearty welcome from the manager, and a friendly smile from the English colony. With what pleasure does one contemplate, so far from the mother-land, those ruddy, open countenances; and what a contrast between them and the deceitful, obsequious politeness of the swarthy natives!

The tourist must not forget to inquire for the *Ojos de agua* (water eyes) or springs, and the *Penas Cargadas* (loaded rocks), which look, at a distance, like monstrous mushrooms. They are on the road to Mount Jackal, from which the view is most ravishing when the clouds are high; for it stands about

12,000 feet above the level of the sea.

*El cerro de Navajos* (the hill of knaves), is the next spot to visit, and where amateurs may augment their collection of obsidian implements. They are similar to those of Teotihuacan, but in larger quantities and of more varied shapes. We have under our eyes a certain quantity of them, from the paper-knife shaped blade, to the serpentine arrow-head, and spherical beads of green jade, as large as bantam's eggs. Prescott affirms that when H. Cortes arrived at Tlatelolco, they were still in use for shaving and war instruments.

Obsidian is generally black, and probably originated from the trachytic porphyry submitted to a very high degree of heat: say 1350° Fahrenheit, if we judge from its vitreous aspect; its density being from 2.30 to 2.54. It is imbedded in the interior of the mountain, and is brought to the surface by means of wells and galleries. Several human masks and mirrors are in the museum; but they are cut out of blocks of black obsidian. We have in our possession a much more curious sample of the Aztec art: it is a mask carved out of green obsidian. Its back part, being in its primitive rough state, shows the vitreous body in a globulous condition; the carved and polished face has assumed a silvery lustre, with red veins. Many specimens of obsidian are covered with that silvery coating; but there is another sort of obsidian, as we ob-

served (page 110), and which we recall, so as to remind the reader of the three kinds.

Besides the implements, collectors may buy at Regla the peculiar shaped pottery made at *Soquital* (clay place), at 12 miles from there; but they must be on their guard; for the Indians overcharge just as if they were at a bathing-place. Half of what they ask is usually the price they accept.

What we have already said elsewhere, about the Mexicans not caring for the morrow, is especially true for miners; for the part of the wages which they do not spend in trinkets for their wives and novias, or in fine sombreros, calzoncillos and harness, goes to the *tapias* and bar-room. In some parts they get tipsy with pulque; but at the mines they abuse *aguardiente* (alcohol, called "*chingonito*" at Regla).

At a short distance from this "*beneficio*" (beneficiating centre), is a wonderful barranca, which can only be reached on foot or on horseback. The surrounding country is most interesting to sight-seers and botanists; for, after having crossed a range of hills, the tourist arrives at a forest of oak trees, with Spanish moss suspended from their branches and clinging to their bark (see page 89). This point dominates the valley below, for the wood grows on a lofty hill supported by basaltic columns. The ravine presents a gap of 2,500 feet deep, covered with a luxuriant vegetation through which runs, in zig-zag, a silvery stream.

Another work of nature is worth



mentioning and visiting ; it is the cascade of Regla, near to the hacienda where travellers take shelter. The stream falls into a basin, about 90 feet deep, and almost entirely surrounded by basaltic pillars.

On their return to Mexico, we advise tourists to ride outside the diligence, to get a good view of the country, and knowledge of the ways and doings of Mexican drivers. The heavy vehicle is swung on leather straps, because no steel springs could resist its jolts, when it goes over boulders and the ruts cut through the roads by the streams, which rush down the mountains in the rainy season. When a rut is near at hand, the driver gives notice to his voyagers, who grasp hold of their seats, or their heads would burst the top of the coach, if hard enough. As to himself, he puts his right foot on a spring contained in a tube ; his leg thus follows the oscillation, and his body remains steady. There are often as many as eight mules to one diligence, two by two ; the result is, that no whip could reach the leaders ; therefore, the driver uses a very primitive process, but which requires much practice : no sooner does a mule begin to flag or deviate from the straight line, than it receives a box on its ears from a stone or clod of earth, thrown at it by the conductor, who provides himself with them at every station.

In case our readers were not

lucky enough to be in a diligence when stopped and robbed, we will give the description of a scene we had the chance to witness. We say chance ; for where is the visitor to Mexico, Italy or Sicily, who would not willingly go through such a trial, so as to have the pleasure of creating a sensation amongst his friends, around the fireside on a winter's night, by telling them of his sensations, at the savage looks of the swarthy robbers and their blunderbusses, if he be a man ; or of the *Fra Diavolo*-politeness of the *caballeros*, who assured her of their profound respect and admiration, were the victim a lady ?

It was between Puebla and Mexico, on the summit of the range of mountains which encircle the valley of Mexico with their basaltic walls. The spot is known as *El Rio Frio* ("the cold river,") and cold it is, too. The diligence stopped a short time to change mules, and the travellers alighted to take and offer refreshments to the *senor oficial* who commanded the escort, which always accompanied the diligence, and does now the trains from Vera Cruz to Mexico. Men and steeds were liberally provided for, and then we took our places once more. The mules shook their bells, and went off at a gallop. The officer shouted out to us that he and his men would catch us "*luego, luego*" (at once). The loneliness of the country, and the bad repute of the pass, naturally brought the conversation on robbers. A young *Gascon* was telling us of how

he had killed *three* robbers and wounded *four* others in Italy, and regretted that he had not with him his *six* barrelled revolver; "*a beau mentir qui vient de loin*" but that the ladies would have nothing to fear, etc., etc.; when all at once, at a deserted place between two steep mountains, the coach suddenly stopped. Putting our heads out of the window, we saw two masked men pointing their rifles at the driver. At the same moment the door was opened and three more darkies presented themselves, holding their sombreros in one hand, whilst they offered the other to the ladies to help them out. What could we do? we had no arms. Alone, the Gascon was cursing the escort for not being there to die in doing their duty. Out we stepped and complied, at once, with the orders of the caballeros, who, in an expressive language and gestures, bid us lay flat on the ground, our eyes downwards, just like as many botanists seeking for unknown plants. On their side, the noble descendants of the Cid quietly stripped the diligence of our trunks, overcoats and rugs. This done, we were begged of to rise and re-enter the coach, one by one, giving up, as we passed by the *ilustrisimos* caballeros, our money, watches and jewels. We were all seated, the noble guerilleros had wished us a *lucky* journey, and was beckoning to the conductor to drive off, when an old French

resident addressed the chief, and the following conversation took place between them:

—" *Señor oficial*, you say we are free. Then all you have left us is ours?"

—"Certainly, *Señor*."

—"Well then, *amigo*, friend, if so, and God preserve me from doubting the word of so perfect a caballero, will you exchange my overcoat for a gold chain?"

—"Let us look at the chain."

—"Here it is," said the traveller, pulling it from out of the lining of the diligence, where he had hidden it, on leaving Puebla.

The bandit turned it over and over again, weighing it in his hand: then, passing it to his lieutenant, he asked him if he thought it were really gold. Upon his affirmation he handed over the coat, bowed once more to the ladies, and nodded to the driver to be gone; all without having added one single word. A vulgar thief would certainly have kept both the coat and the chain; but he had given his word; and a noble *hidalgo* never forfeits it; such are at least the pretensions of the descendants of the conquerors. Ten minutes afterwards the escort rode up by the side of the diligence, and, on learning our mishap, dashed into the woods. We found them at the next relay, very thirsty; but they were obliged to drink water, for we were penniless. The Gascon asked the hostess for a remedy against indigestion.

On arriving at the *garita* (Gate) of Mexico, a clerk asked us each for \$1 to pay for the security of

<sup>1</sup> When the robbers know that travellers are armed, they shoot at the diligence from behind bushes: so it is usual to not take any.

the road (sic.). What a derision ! On learning that we had been robbed, he said he would send for the money to the hotel, and congratulated us for having been robbed only once, adding that "the day before the coach had been stopped twice. The second time, there being no valuable luggage, the voyagers had been entirely stripped—only leaving the ladies their garters, and one pair of boots to a man with a wooden leg." "*Si no e vero, e ben trovato.*"

#### POPOCATEPETL.

Travellers have the choice between the diligence, that leaves Mexico at six o'clock, A. M., for Amecameca via Chalco, or the flat-boats, which go from the *Paseo de la Viga*, (see page 69) and cross the lake of Chalco to the town of that name; but in case they choose this mode of locomotion, they need to start at 4 A. M. so as to catch the diligence at Chalco.

It is absolutely necessary, before leaving Mexico, to obtain of the proprietor, General Ochoa, hotel Iturbide, a permit to visit the volcano. As he is a perfect gentleman, he gives it at once, with a letter to his major-domo, and useful information in pretty good English. Amongst general precautions for an expedition of that kind, tourists should not forget to take thick gauze veils and warm clothing.

The Astec name of the volcano Popocatepetl, means, the "Smoking Mountain." It is distinctly seen from Mexico, as well

as its twin mountain, the *Ixtaci-huail*, the "White Woman," united to it by a link of land under the line traced by the snow (see page 34). It appears that some of Cortes' men climbed up the mountain, on their way to the Capital; but, a few years later, a certain Francisco Montano was let down into the crater. From that date until recently no one had made the descent. It was then that General Ochoa completed the feat, and began working the sulphur of the interior of the crater, and the ice on the flanks of the monster. Both sulphur and ice are taken to Mexico City.

So as to complete the ascent in the best possible conditions, visitors ought to leave Amecameca early in the morning. Part of the way is made on horseback, *i. e.*, until the beginning of the snow. It is then that climbers feel the want of overcoats, veils and Alpenstocks, which they dive into the ashes and volcanic sand. Thence, the ascent is tedious and slow. Many people cannot go any further, for want of breath. All vegetation has disappeared, and the sooner one gets up to the mouth of the crater, the better. We cannot recommend too strongly to not drink liquors during the ascent. The ice which nature has put at the reach of travellers, is the best relief, and, we can add, the best stimulant. At last, those who have powerful lungs, stand on the border of the gulf. The crater forms an oval, and measures about one mile in diameter. Under foot is nothing but basaltic lava, hard

and powdery. As we have seen in the table of altitudes, page 9, the peak stands at 17,550 feet above the level of the sea, and the barometer marks  $15\frac{1}{4}$  inches, which is about half of its point in England.

The view from this site is most striking, not only by its magnitude, but by its contrasts. The ghastly, barren and ragged borders of the crater, with its pyramids of rock, from which hang in profusion large icicles, detaches itself on the clear blue sky, appearing like desolated ruins; whilst the sight below varies in its limpidity, according to the state of the atmosphere; at times an immense layer of clouds extends itself like a sheet of water, above which appears the peak of Ixtacihuatl, looking as a sugar-loaf on a white table cloth. The appearance of the plain of clouds is that of an undisturbed lake. And above is the blue zenith, in the middle of which glares the burning sun of the tropics. When the fiery orb approaches the meridian, the scene changes: the clouds melt slowly away, absorbed by its rays, and uncover below the rich valleys of Puebla, Atlixco and Mexico to the eyes of the amazed spectator.

The descent into the crater is made in a very primitive manner, and it requires not only strong nerves, but presence of mind. It is operated by a simple cord, which the traveller holds in one hand, whilst he protects himself from being dashed against the ruggedness of the basaltic walls, with his Alpenstock in his other hand.

The descent does not last long; but it appears an eternity. On reaching the solid, unequal ground, one feels a great relief; and the first thing which strikes one, is a small hut, under which the workmen take refuge during the night. Now, that the once agglomerated sulphur has been removed, the workmen have to watch the springing up of new fusees, which are preceded by smoke; then the sublimed sulphur makes its appearance, and solidifies itself into different shapes, sometimes in upright jets, other times, when in great abundance, like the drooping leaves of a willow tree. It is dangerous to remain in the crater too long, at least for those who are not accustomed to it. The men only descend the mountain every fortnight; but foreigners should not sleep more than one night, and under the shed too. Mr. E. Conklin, of Morrisania, N. Y., was recently a victim (in 1875) of his imprudence, by sleeping on the ground for two nights.

#### PUEBLA AND CHOLULA.

However satiated tourists may be with sight-seeing before leaving the capital, they cannot reasonably return home without paying a visit to *Puebla de los Angeles*, (Village of Angels) and its environs. The best itinerary is to go at once to Puebla, thence to Cholula; but so as to be less embarrassed with their luggage, travellers will do well to register it the day before through to Vera Cruz.

*Apizaco* is at the junction of the main and branch lines; it is eighty-six and a half miles from Mexico. Travellers will find there a good déjeuner à la fourchette. Ten miles and a half after leaving this station the train reaches *Santa Ana Chiantempam*, after having crossed a fine iron bridge, thrown over the *Atoyac*, one of the largest rivers of the country. It falls into the impetuous river *Mescala*, which runs through the state of *Tlascala* and *Puebla*; and finally into the sea in the State of *Guerrero*. Eleven and a half miles further on is the station of :

*Panzacola*, the station of a small village of no importance.

Be it early in the morning or late in the afternoon, when travellers arrive at *Puebla*, we advise them to go to the *Ojo de San Pedro*, to take a swimming bath. The spring is of a sulphurous kind, and apart the benefit which bathers derive from it, it is worth seeing; besides, as a walk is recommended after the bath, tourists can visit the churches, not all of them, for there are seventy-nine; and the old inquisition building, (see p. 57) now a Protestant chapel.

The capital of the State of *Puebla*, situated at an altitude of 7,072 feet above the level of the sea, is said to contain 68,000 inhabitants. It has always been a manufacturing centre. Its origin does not go farther back than the 18th of January, 1531,<sup>1</sup> for its

first inhabitants were *Juan de Padilla* and his companions. The plagues of 1576 and 1786; the law prohibiting trading with *Peru*; the plagues of 1779 and 1786, to which famine was added, all contributed to keep *Puebla* behind *Mexico*, with which it pretended to compete.

The cathedral erected in 1649, is like all other Spanish churches of *Mexico*; of a very doubtful taste outside, and of a very gorgeous one inside. We often hear orators speak of the sweat of the people. If they are wanting for examples, they may quote the interior of Mexican temples. There it is represented by buildings and under the shape of silver and golden jewels inlaid with precious stones; for, in former days, not only the clergy turned to its profit the law which forced the Indians to give part of their time, but they pressurated the poor fanatics to lavish their images (idols) with treasures. Even now one-sixth part of their earnings goes to the priests.

We draw the attention of our readers to the fine specimens of marble called *Tecali*, in the cathedral; they are brought from a quarry near to *Puebla*. Some specimens resemble the African onyx, and are so transparent that in the small church of *Tecali* slabs of it are used in place of glass. They have been exposed so long to the light that the veins, which contain a large quantity of carbonate, have become of a bright, deep red.

The city was the theatre of

<sup>1</sup> It was founded by royal patent of the Queen-mother of Spain, and began on the 16th of April, 1532.

several battles between the French invading troops and the Mexicans. The latter are so convinced of their victory of the 5th May, 1862, that the congress of the Union has declared that day to be a national holiday. The Mexican troops were under the command of General Negrete and then of Saragoza. The French relate the event in the following manner: The French General, Laurencey, had energetically refused to attack Puebla, objecting that he could count but little on the undisciplined regiment of *zouaves*, and that he scarcely knew the marine fusiliers. But M. Dubois de Saligny showed the General his full powers, and pretended that General Negrete would give up the fort Guadalupe at the first summons. But the latter was seconded by General Saragoza, and the French troops, being much inferior in number, met with a severe defeat.

On the anniversary of that day in the capital, a deputation of the different societies, the government and its clerks, the regiments headed by their bands, go in state to the Alameda. There, from a theatrical platform, speeches are delivered by notabilities appointed by "the patriotic committee of the country." At sunset the trees of the Plaza Mayor are illuminated with colored glasses, and at eight o'clock P. M., fireworks, the popular amusement of Mexicans and all central and South American races, last for one hour; after which the towers of the cathedral are lighted up with Bengal lights, and the good people

of Mexico retire to their homes convinced that they are a warlike people, and *les uns avec leurs femmes, et les autres tout seuls*.

The ancient capital of the Republic of Cholula, now a miserable burgh,<sup>1</sup> has been sacrificed to Puebla. There is no regular line of diligence; so travellers must either take a carriage, or go on horseback; but in both cases they will do well to leave Puebla early in the morning.

There are so many histories, tales and legends about the origin of Cholula, from the story of Pedro de los Rios, to that of Duran, that it is impossible to give a true account of it; therefore we limit our statement to the Astec legend, which appears, apart from the supernatural exaggeration, to be the most probable fact:<sup>2</sup>

The Astec historians, one of whom, *Ixtlilxochitl* ("Vanilla face"), tell us of the appearance in Mexico of the prophet *Quetzalcoatl* "the feathered serpent," a white bearded man, who came from the East and settled at Tollan, the capital of the Toltecas; but he was obliged to leave it because he preached against idolatry and human sacrifices. He retired to Cholula, "place of the fugitive;" and after having taught its inhabitants the art of working metals and the use of calendars, he left Cholula on the 9th January, 108,

<sup>1</sup> Before the conquest there were 40,000 inhabitants, but now they barely number 8,000.

<sup>2</sup> See the work of the Abbé Brasseur de Bourbourg.

declaring his intention of sailing from the coast towards the East, whence he would return. The belief in the fulfilment of his promise was so accredited amongst the whole nation, that when the invaders made their appearance, they were received as the descendants of *Quetzalcoatl*, the white prophet. <sup>1</sup> Putting aside the title of prophet and the exaggerations of the legend, this version confirms the presence of white men in Yucatan, and the importation of European civilization to Tollan by the Toltecas (see page 10) and explains also the origin of the Aztec calendar (see page 74) and the architecture of their temples (see page 99). Besides, near to Cholula figures have been found representing a human face in a jackal mask, similar to those found in Egypt. The jackal must have been a popular image, for we find it given to a mountain near to Regla, (see page 100) and also to renowned warriors, example: the King of Texcoco, *Nezahualcoyotl*, "hungry jackal," (see page 110). Those whom it may interest will find an ample field for comparison between many Mexican words and Scandinavian and Irish ones, and also a certain similitude of religious beliefs and ceremonies, such as the god of war who was born of a *Virgin Mary*, the rejoicings at the death of children, (see page, 49), the baptising of children, the an-

<sup>1</sup> Their gratefulness was an Egyptian virtue. Did not the gods of antiquity choose Egypt for their birth-place, because Egyptians were the most grateful of men?

ointing of kings, the celebration of all Saints Day, on the 1st November, and the custom of the people of scourging themselves with sharp instruments, when kneeling down in churches.

The teocali of Cholula, which reminds the geologist of those of the Yazoo Valley, and of Tennessee, is like all the other pyramids of the country; but its proportions make it the most important one: its height being about 200 feet. Its steps and terraces have disappeared under the vegetation which entirely covers its flanks; but it is easy to ascertain the nature of its construction, which is composed of dark grey bricks dried in the sun, and intersected with mortar and clay alternately. Here, as at Xochicalco, San Juan Teotihuacan and Cerro de Navajos, are to be found the same obsidian implements and clay idols, in the interior of a room inside the pyramids, as well as in the surrounding fields. It appears that when Baron Humboldt visited Cholula, the ceiling of this room was roofed with blocks; but when we first saw it, in 1857, we did not remark any traces of it.

There is a project of a line of Railway from Puebla to Matamoros Yzucar.

*San Juan Teotihuacan* is at 27½ miles from Mexico City, or one hour's ride by the train. Tourists take there the diligence to visit the pyramids, at a distance of two miles. But although they are so near, they are not visible; being hidden by hillocks. The soil in

the direction of the north is nothing but *Tezoniti* (lava) and basalta ; and the only trees which grow here and there are of the family of the Peruvian *Schinus Molle*, and low and then a few briars. On the southern side, on the contrary, sources abound, and their limpid streams circulate throughout the fields and produce a luxuriant vegetation. The pyramids, called by the Indians, *Teocallis* (God's houses) stand on the lowest, but less fertile part of the country, which is unusual. Near by, in the basaltic body, are deep grottoes, undoubtedly cut out by those who erected the monuments. Not far from the pyramid, *del Sol* (of the Sun), dedicated to *Tomatiull*, is another monument worthy of remark and known under the name of *Ciudadela* (little city). It is formed by four walls of equal length, and cut off at right angles. Their thickness is 88 yards, and their height eleven yards, with the exception of the eastern one, which only measures  $5\frac{1}{2}$  yards. Inside they are vertical ; but outside they are sloped, like those of Egyptian monuments. In the middle of the *Ciudadela*, formed by the walls, is a small pyramid, with a quadrangular basis ; and on the horizontal part of the walls are fourteen others of a smaller size, and placed symmetrically. They are supposed to be burial mounds, called *Micaotli*, (path of Death) and are believed to have been erected by the Toltecas, who were replaced in the country by the Aztecs. Several suppositions are made as to the manner in

which they were built, some thinking that like the European religious monuments of the 12th century, the fanatic population willingly obeyed the law by devoting part of their time to their erection ; but we are inclined to think that the pyramids of Teotihuacan, as well as that of Cholula (see page 108) were built by the prisoners taken from the neighboring tribes, and afterwards sacrificed on the summit of the very temples which they had themselves contributed to elevate. The top of the Mexican teocallis were generally attained by circular paths and steps ; at Teotihuacan they are made of clay, stone and mortar, covered with stucco. Remnants of the wall coating are found, on the cement of which is a thin layer of stucco, the thickness of a knife blade. The body of it is white ; but its surface is polished and colored with cinnabar.

These pyramids, by their shape and orientation, remind us of those near Cairo, which measure 160 yards high. The Mexican ones are now covered with vegetation, so that it is difficult to ascertain positively their destination, besides the grass and shrubs destroy all grandeur.

The second large pyramid is dedicated to the moon ; it measures only 44 yards in height, whilst its neighbor is as high as the towers of the Cathedral of Mexico, (67 yards) its basis being 70 yards in circumference. Around the monuments are a number of small ones, from ten to twelve yards high, as though they were



the satellites of that sun and moon.

The large idols carved out of stone and lava, the small ones of baked clay, which are found in abundance in the soil, lead us to suppose that the monuments had a religious object; and the obsidian implements *Tzetz*, knife stone, or *Petzli*, shining stone, such as spear and arrow-heads, knives of every description<sup>1</sup> and green stone hammer heads, all of which samples are to be found in abundance in the vicinity, prove that the origin of the monuments goes as far back as the age of stone of this continent, which probably corresponds with that of Europe, as proved by the discoveries of the flint implements made in the valley of La Somme and in England by our learned friends, Miss Boucher de Perthes and John Evans. When the invaders first came to a contest with the natives, they were astonished to see that their arrow heads were made of obsidian, and had it not been for their hatchets made with an alloy of copper and tin, the Spaniards would not have met with such a serious resistance. Although the country is covered with iron ore, the Aztecs did not know the use of that metal. But soon after it replaced bronze for war weapons. Besides the ordinary black vitreous obsidian, samples are found of black and red colors, resembling the Scotch granite. On the 4th of June, 1875, Mr. J. C. Smith, of Tlascala, discovered the remains of a mam-

moth at 7,665 feet above the level of the sea, in a compact unstratified ferruginous sand stone rock, and amongst fragments of obsidian implements and earthen ware. "The two Republics," 30 June, 1875.

Here, as in France and England many rumors are circulated as to the more or less true origin of the implements and idols; and, in fact, imitations of the clay idols have been made; therefore, those who cannot go to the pyramids and dig them up themselves, must take care not to buy any others than "*the light colored clay ones*," samples of which are to be seen at the museum of Mexico City. One day is quite sufficient to make this trip from the capital; but tourists must take their provisions with them or they would be reduced to eat *tortillas totopo*, (maize cakes), with a few inches of *pasajo*—meat dried in the sun and seasoned with red and green pimientos—and to quench their thirst with pulque which, although it was invented by a handsome maiden, is too sickly for Europeans.

*Texcoco* was the capital of King *Nezahualcoyotl* (the hungry jackal), and surnamed "the Solon of Anahuac." We say *was*: for even the ruins of that ancient city have almost disappeared under the effects of time, or are buried under the accumulation of alluvial deposits; so that the visitor must build up, in his own imagination, the palaces of the potentate of which Prescott gives so graphic a description. The reader will remember

<sup>1</sup> From the common table knife to the sacrificing scalpel called *Itzli* (sharp knife).

that one of the Caciques of Texcoco was hung by Cortes, together with Cuantimotzin (see page 11). There are two ways to go to Texcoco: 1st, over the lake (see page 73); 2d, by the Vera Cruz Railway, stopping at the station of Tepexpan, where there is a diligence in attendance at each train.

The only points to which the tourist need direct his attention, are the neighboring hills of *Tetzotzinco*, where the Astec monarch had established a *buen retiro*. The two hills were put into communication by an aqueduct, the channel of which was inlaid with porphyry brought from the mountains. It measured 175 feet high and six feet wide. Tradition says, that on the embankment there was an Astec calendar, which the natives cut out, hoping to find treasures stored behind it; but on being deceived, they took the calendar to Texcoco and sealed it in the wall of one of the churches. The second curiosity is *La Puente de las Brigantinas*, (the Brigantine bridge), where Cortes launched his ships on the lake, and which

helped to the taking of Mexico city. The lake, in itself, presents a very interesting point of study to chemists and industrialists. Its waters contain common salt and carbonate of soda in large proportions. (See page 72).

Amateurs of Russian caviare, may here indulge in a similar dainty; the only difference between them being that, instead of sturgeon's eggs, those extracted from the lake are deposited there by flies, called by the Indians *axayacatl* (water face). They can be bought in Mexico markets, under the name of *ahuauhtli*, which is the proper name for native corn (the water wheat); but applied to flies' eggs, though improperly.

*Waterfall of Necatza, Salto de Necatza.* At one day's ride from Mexico there is one of the highest waterfalls in the world; its height being at least 650 feet. Although the village of Tenango, near to the Salto, is at so short a distance from the capital, this fall is not mentioned in any of the numerous works on Mexico consulted by us.

# CATALOGUE OF THE NATIVE KINGS.

## CATALOGO DE LOS REYES INDÍGENAS.

### REIGN OF THE HUEHUETLAPALLAN DYNASTY.

#### CHICHIMECAS KINGS.

1. Nequameth.—2. Namocuix.—3. Miscohuatl.—4. Huitzilopochtli.  
—5. Huetmuc.—6. Nauyotl.—7. Quauhtepetla.—8. Nonohualca.—9.  
Huetzin.—10. Quauhtonal.—11. Masatzin.—12. Quetzal.—13. Icoatzin.

### THE REIGN OF THE TOLLAN DYNASTY.

	YEARS.
1. Chalchiuhtlanctzin.....	720
2. Ixtlilcuechahuac.....	771
3. Huetzin.....	823
4. Totepehu.....	875
5. Nacaxoc.....	927
6. Mitl en.....	979
7. The Queen Xiutlaltzin.....	1088
8. Tepencaltzin.....	1042
9. Topiltzin.....	1094

### THE REIGN OF THE TENAYUCAN DYNASTY.

1. Xolotl el Grande.....	1120
2. Nopaltzin.....	1232
3. Huetzin Pochotl.....	1263
4. Quinantzin.....	1298
5. Techotlalatzin.....	1357
6. Ixtlilxochitl.....	1409
7. Tetztotzomoc.....	1419
8. Maxtla.....	1427
9. Netzahualcoyotl.....	1430
10. Netzahualpili.....	1470
11. Cacamatzin.....	1516
12. Cuicuitzcatzin.....	1520
13. Coanucotzin.....	1521
14. Ixtlilxochitl.....	1521

### THE REIGN OF THE ASTEC RACE.

1. Huitziuhitl.....	
2. Xiuhtemoc.....	1318

	YEARS.
3. Acamapichil.....	1352
4. Huitzilihuitl.....	1403
5. Chimalpopoca.....	1414
6. Izcohuatl.....	1427
7. Moctezuma I.....	1436
8. Axayacatl.....	1464
9. Tizoc.....	1477
10. Ahuizotl.....	1486
11. Moctezuma II.....	1502
12. Citlahuatzin.....	1520
13. Quauhtemoc or Cuantimozin.....	1520

## THE REIGN OF THE CULHUACAN RACE.

1. Xiutemoc.....	1104
2. Nauhyotl.....	1129
3. Achitometl.....	1141
4. Xohualalorac.....	1241
5. Calquiyautzin.....	1241
6. Cocox.....	1241
7. Acamapictli I.....	1301
8. Xiutemoc.....	1303
9. Acamapictli II.....	1355
10. Chimalpopoca.....	1402

## THE REIGN OF THE AZCAPOTZALCO TRIBE.

1. Acolhua I.....	1168
2. Acolhua II (Alva says Tetzotzomoc).....	1239
3. Tetzotzomoc.....	1343
4. Maxtla.....	1427

## THE REIGN OF THE TECPANCA OF TLACOPAN.

1. Totoquiyauhtzin I.....	1430
2. Chimalpopoca.....	1469
3. Totoquiyauhtzin II.....	1487
4. Tetlepanquetzal.....	1503

## CONQUERORS.

1	D. Hernand Cortés.....	1521
2	" Luis Ponce.....	1526
3	Lic. D. Marcos Aguilar.....	—
4	D. Alonso Estrada y Gonzalo Sandoval.....	1527
5	" Gonzalo de Sandoval.....	—
6	{ " Nuño de Guzman, " Juan Ortiz Matienzo, } 1st Audiencia.....	1528
	" Diego Delgadillo, " Sebastian Ramirez de Fuenleal, " Juan Salmeron, 7 { " Alonso Maldonado, " Francisco Ceynos, " Vasco de Quiroga, } 2d Audiencia.....	1529

	VICEROYS.	YEARS.
1	D. Antonio de Mendoza .....	1535
2	" Luis de Velasco .....	1550
3	" Gaston de Peralta .....	1566
4	" Martin Henriquez de Almanza .....	1568
5	" Lorenzo de Mendoza .....	1580
6	" Pedro Moya de Contreras .....	1584
7	" Alvaro Manrique de Zúñiga .....	1585
8	" Luis de Velasco (2d time) .....	1590
9	" Gaspar de Zúñiga .....	1595
10	" Juan de Mendoza .....	1603
11	" Luis de Velasco (2d time) .....	1607
12	" Fr. García Guerra .....	1611
13	" Diego Fernandez de Córdova .....	1612
14	" Diego Carrillo Mendoza .....	1621
15	" Rodrigo Pacheco Osorio .....	1624
16	" Lope Diaz de Armendariz .....	1635
17	" Diego López Pacheco .....	1640
18	" Juan de Palafox y Mendoza .....	1642
19	" García Sarmiento .....	—
20	" Márques López de Rueda .....	1648
21	" Luis Henriquez de Guzman .....	1650
22	" Francisco Fernandez de la Cueva .....	1653
23	" Juan de la Cerda .....	1660
24	" Diego Osorio Escobar .....	1664
25	" Antonio Sebastian de Toledo .....	—
26	" Pedro Nuño de Colon .....	1673
27	" Fr. Payo de Rivera .....	—
28	" Tomás Antonio de la Cerda .....	1680
29	" Melchor Portocarrero .....	1686
30	" Gaspar de la Cerda .....	1688
31	" Juan Ortega Montañez .....	1696
32	" José Sarmiento y Valladares .....	—
33	" Juan Ortega y Montañez (2d time) .....	1701
34	" Francisco Fernandez de la Cueva .....	—
35	" Fernando de Alencastre .....	1711
36	" Baltasar de Zúñiga .....	1716
37	" Juan de Acuña .....	1722
38	" Antonio Vizarron .....	1734
39	" Pedro de Castro y Figueroa .....	1740
40	" Pedro Cebrian y Agustin .....	1742
41	" Francisco Gñemes y Horcasitas .....	—
42	" Agustin Ahumada .....	1755
43	" Francisco Cajigal de la Vega .....	1760
44	" Joaquin de Monserrat .....	—
45	" Carlos Francisco de Croix .....	1766
46	" Antonio María de Bucareli .....	1771
47	" Martin de Mayorga .....	1779
48	" Martías de Galvez .....	1783
49	" Bernardo de Galvez .....	1785
50	" Alonso Núñez de Haro .....	1787
51	" Manuel Antonio Flores .....	1787

	YEARS.
52 D. Juan Vicente Güemes Pacheco . . . . .	1789
53 " Miguel de la Grúa Talamanca . . . . .	1794
54 " Miguel José de Azanza . . . . .	1798
55 " Félix Berenguer de Marquina . . . . .	1800
56 " José de Iturrigaray . . . . .	1808
57 " Pedro Garibay . . . . .	1808
58 " Francisco Javier Lizana . . . . .	1809
59 " Pedro Catani, President of the Audiencia . . . . .	1810
60 " Francisco Javier Venegas . . . . .	—
61 " Félix Calleja . . . . .	1813
62 " Juan Ruiz de Apodaca . . . . .	1816
63 " Francisco Novella . . . . .	1821
64 " Juan O'Donojú . . . . .	—

REGENCIES.

66 { D. Agustín Iturbide, O'Donojú, " Manuel de la Bárcena, " Isidro Yanez, " Manuel Velazquez de Leon. }	1822
67 " Agustín I. (Iturbide) Emperor . . . . .	1822

EXECUTIVE POWERS.

68 { General Bravo, Id. Victoria, Id. Negrete, Id. Guerrero. }	1823
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PRESIDENTS AND DICTATORS.

1 General Guadalupe Victoria . . . . .	1824
2 Id. Vicente Guerrero . . . . .	1829
3 Lic. José María Bocanegra . . . . .	1829
4 { Lic. Pedro Velez, General Luis Quintanar, Literato Lucas Alaman }	1829
5 General Anastasio Bustamante (1st time) . . . . .	1830
6 Id. Melchor Múzquiz . . . . .	1832
7 Manuel Gómez Pedraza . . . . .	—
8 Politician Valentín Gómez Farías (1st time) . . . . .	1833
9 General Antonio López de Santa-Anna (1st time) . . . . .	—
10 Id. Miguel Barragan . . . . .	1835
11 Lic. José Justo Corro . . . . .	—
12 General Anastasio Bustamante (2d time) . . . . .	1837
13 Merchant Javier Echeverría . . . . .	1841
14 General Antonio López de Santa-Anna (2d time) . . . . .	—
15 Id. Nicolás Bravo, }	from 1841 to . . . . . 1843
16 Id. Valentín Canalizo, }	
17 Id. José Joaquín Herrera (1st time) . . . . .	1844
18 Id. Mariano Paredes y Arrillaga . . . . .	1848

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19 General Nicolás Bravo, ad interim (2d time).....	1846
20 Id. Mariano Salas .....	—
21 Id. Antonio López de Santa-Anna (3d time).....	—
22 Polftician Valentín Gómez Farias (2d time).....	1847
23 General Antonio López de Santa-Anna (4th time).....	—
24 Id. Pedro María Anaya (1st time).....	—
25 Id. Antonio López de Santa-Anna (5th time) .....	—
26 Lic. Manuel de la Peña y Peña (1st time).....	—
27 General Padro María Anaya (2d time).....	—
28 Lic. Manuel de la Peña y Peña (2d time).....	1848
29 General José Joaquín Herrera (2d time).....	—
30 Id. Mariano Arista.....	1851
31 Id. Juan B. Ceballos.....	1853
32 Merchant Juan Múgica y Osorio.....	—
33 General Manuel María Lombardini.....	—
34 Id. Antonio López de Santa-Anna (6th time).....	—
35 Id. Rómulo Díaz de la Vega, General-in-Chief (1st time). ..	1855
36 Id. Martín Carrera.....	—
37 Id. Rómulo Díaz de la Vega (2d time).....	—
38 Id. Juan Álvarez.....	—
39 Proprietor Ignacio Comonfort.....	—

## PRESIDENTS AND REVOLUTIONARY CHIEFS.

40 General Félix Zuloaga (1st time).....	1858
41 Id. Manuel Robles Pezuela .....	—
42 Lic. José Ignacio Pavón.....	—
43 General Miguel Miramón.....	—
44 Id. Félix Zuloaga (2d time).....	1859
45 Id. Miguel Miramón.....	—

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46 { Bishop Juan B. Ormaechea, General Juan N. Almonte, Id. Mariano Salas, Archbishop Pelagio A. Labastida, }	1864
47 Archduke of Austria, Maximilian, emperor.....	1864

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48 Benito Juárez, at San Luis and Vera Cruz.....	1858
49 General Jesús González Ortega.....	1860
50 Lic. Benito Juárez, at México City.....	1861
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52 General Porfirio Díaz.....	—
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